



An Introduction to
KHANQAH MUNEMIA
Abode of Spirituality & Harmony



Jama Masjid Hazrat Mulla Meetan

کشخانه خانقاہ منیریہ
میذان گھاٹ پر سعی



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جَهْشَدْ كَهْلَهْ كَهْلَهْ

Mukashefat-e-Munemi

Ilhamat-e-Munemi

AN INTRODUCTION TO

KHANQAH MUNEMIA

Abode of Spirituality & Harmony

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English Translation

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PREFACE

As the spiritual face of Islam Sufism disseminates Humanism and calls up mankind towards Love, Peace and Brotherhood, so as a true follower of Islam every Sufi is imparting his duty at his own Level. Khanqah Munemia Qamaria, Commonly known as Khanqah Munemia, Meetanghat Patnacity is situated on the brink of Gangas, where Makhdoom Munim Pak spent his life for the above-mentioned noble cause.

The aim of Khanqah is to create awareness, to bring wisdom, enlightenment and success both in the world and world hereafter. The characteristic of Khanqah Munemia is also Love for Love sake. In our own word we say that

Hai hamesha se yahan faiz ka chashma jaari

In other words we can say that pure cool and sweet stream and it's water is always flowing from the door of Hazrat Munim Pak as well as Khanqah. It can be easily felt that love and affection are the most beautiful flowers in the garden of Munim Pak and Khanqah. It proves that when the pious persons die, their ability to help other does not diminish or come to an end. They are alive in their graves and the power of their soul become stronger than when they were alive. Hazrat Munim Pak was a great scholar and *sufi*, his miracles are countless that requires hard labour and research to collect, but it is also a miracle that a person like me, who never visited Meetanghat earlier is now passing his whole day here and getting love and affection from the whole Munemia family. This is mainly due to the Sajjadanashin of this Khanqah Syed Shah Shamimuddin Ahmad Munemi, who is a great scholar and orator. He is a golden feather in the crown of Munemia silsila.

This book is an attempt to give an account of the Khanqah as well as Hazrat Munim Pak, the great saint of his age. I hope this will be useful as a guide to all those persons who are interested in Sufis and Sufism as well as the disciples and followers. We are thankful to Md. Asif Ahmad and Dr. Syed Faiz Qadri Munawwari for their Hindi and English versions respectively.

DR. S. M. Kazim Hashmi

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FOREWORD

Allah, in the holy Quran, says: "I created man and breathed my spirit into him."

Sherghati -- the early years of the decade of 80s in the previous century — a 09/10 years old boy seeks permission of his mother to attend the ‘urs’ of Hazrat Maulana Syed Shah Abdurrahman^{RA} — permission has been granted on the condition that he will try his best to search and taste the fruit of a flower tree (*Kamni*) that stands at the head side of the holy grave of ‘Maulana Saheb’ — on strong insistence of the boy the mother tells him that if you succeed in your effort Allah will inspire you towards seeking *ilm* (education) as the said tree has the blessings of ‘Maulana Saheb’ who was a great *aalim* — though the season of fruition of that flower tree was on the wane the boy sees a single fruit in that flower tree, which he plucks, sucks its sweet bitter juice and eats the pulp.

Ramsagar, Gaya — the early years of the decade of 90s of the previous century — a 19/20 years old youth is taken by his father and his friend to a *khanqah* more famous as *tilha dargaah* — the youth’s father is a close admirer of the then Sajjada Nashin Hazrat Maulana Syed Shah Mustafa^{RA} — the young fellow is suffering from typhoid and his high fever is not getting down from the last one and half month — he has been taken to Gaya, from Sherghati, for medical treatment, appointment with the doctor is fixed but there is some time left in his turn to come — his father and his friend takes him to the *khanqah* — the youth enters the premises, performs ablution, offer *fatiha* at the shrine of Hazrat Syed Shah Ata Hussain Fani^{RA} — sits in the verandah — his fever starts getting down — ten/fifteen minutes later he was allowed to enter the *hujrah* of Hazrat Maulana Syed Shah Mustafa Saheb — and half an hour later when he leaves the *khanqah* premises his fever is almost half gone.

In these two instances two things are common: the benevolent benefactors and the beneficiary. The three benevolent souls i.e. Hazrat Maulana Syed Shah Abdurrahman^{RA}, Hazrat Syed Shah Ata Hussain Fani^{RA} and Hazrat Maulana Syed Shah Mustafa^{RA} (who was alive then) were associated with the most renowned Sufi

order of Bihar named ‘Munemia’ and ‘Munemia-Abul Olaiya and the beneficiary was this sinner who has been asked to write the foreword of this epochal book.

Ibn-e-Arabi used to pray: ‘Enter me, O Lord, into the deep ocean of Thine infinite oneness’. Sufism is a world in itself but it is not a worldly view; it is transcendence but not a philosophy of transcendence; it doesn’t preach theories but simply gives practical hints; Sufism is not speculative, it is utterly realistic, pragmatic and practical, it is down to earth. Hazrat Junaid Baghdadi^{RA} says “a Sufi should have liberality such as that of Abraham, acceptance of lot such as that of Ismael, patience as possessed by Job, capacity to communicate by symbolism as Zacharia, estrangement from his own people as John, woolen garb like the shepherd’s mantle of Moses, journeying like the travelling of Jesus and humility, as Prophet Muhammad^{SAW} had, the humility of spirit”.

Sufiistic egalitarian, charitable and friendly ethos was often propagated by wandering seers and story tellers — it blended with local cultures and cemented Islam’s place to Asia and Africa. Being timeless travelers, the Sufis propagated to bridge the cultural divide. Ibn-e-Arabi said: “My heart become an image of every picture, it is the place for a *dervish* to dance, it is a monastery for a monk to learn, it is a house for all or none to worship, it is a Ka’aba to make the pilgrimage, it is the ten commandments of Torah, it is the holy Quran, my religion is the religion of love, wherever I direct my face it is love to God.”

South Asia has always been a land of great saints and free thinkers which had helped in amalgamating various cultures and thoughts from time to time. It is the land of ancient wisdom, where Sufism in its true sense had flourished. Indian subcontinent happens to be the rich land of numerous Sufi saints — the envoys of peace, which helped the people of different faith, come under the umbrella of humanity, of commonality. Sufism in India came from the North West. Hazrat Shaikh Ali Hujwairi^{RA} settled in India in the 11th century. Hazrat Moinuddin Chishti^{RA} came in the 12th century and Hazrat Shaikh Bahauddin Zakaria^{RA} settled in Multan in 13th century.

The concept of composite culture can be traced to the doors of *khanqahs*. The Sufi centres encouraged education and learning among the masses. The message of social equality was delivered loud and clear by the Sufi *dervishes*. In a world divided by geography, religion, culture, tradition, conflicting view points, one universal idea, which could bridge all the differences of class, faith, and colour could be Sufism. The contemporary world is preoccupied with hedonism, politics, legalism, and outer forms of religion. Inner enlightenment and growth of conscience are suppressed in the name of religious authenticity and textuality whereas the world needs the wisdom of the Sufis.

Ayeeda Naqvi, a Lahore based scholar says “what is needed today, more than pushing one form of religion is a propagation of the underlying values of Sufism — love, harmony and beauty.” Faisal Devji, an expert in political Islam at Oxford University says: “At Sufism’s core is an embrace of the world. It allows you to identify beyond your mosque and village to something that can be both Islamic and secular.”

There is a need of a tolerant face of religion in a phase of growing orthodoxies. Once Hazrat Baba Fareed Ganjshakar^{RA} told a visitor who had presented him a pair of scissor, “do not give me scissors, give me a needle, I sew, I do not cut.”

It is with this ethos of sewing and binding the world together that we put forward this book which of course is a record of the Munemia order but more than that it carries the medieval Indian Sufiistic legacy and locates Bihar as central to the Sufistic tradition of Indian subcontinent.

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Patna, the capital of present-day Bihar, is the modern shape of 'Patliputra', a historically acclaimed city of the ancient era known across the globe. It was Patliputra, now known as Patna, which had the privilege of not only embracing the footprints of Budha and Mahavira but also experiencing the throb of the victorious army of the world-conqueror Alexander, the great. It is the same Patna whose grandeur has been spectacularly portrayed by the Greek ethnographer, diplomat and explorer, Megasthenes. It is the same Patna which has seen the tenacity and valor of Chandragupta Maurya and witnessed one of the greatest emperors of India, Ashoka, abandoning his elegant imperial costume and becoming a Bodh Bhikshu (Buddhist mendicant). During the medieval times Patna was made memorable again by the significant contributions of the Mughal emperor, Shahjahan, whose governor Asif Khan started restructuring Patna of the Mughal era on its historical background. Asif Khan, who was the husband of Mumtaz Mahal's elder sister Malika Bano, built a fort, an Eidgah (a place to perform Eid prayers) and a magnificent mosque. During his era many great scholars and Sufi saints came to Patna from different parts of Persia, West Asia, Central Asia and the Arab world and settled here. Peer Damariya, Shah Arzani and Shah Abul Barakat Muhammad Faaiz moved to Patna and got established here. That very year another family emerged on the panel of history whose leadership was in the hands of Mulla Meetan.

Patna city is that very part of Patna which masks Patliputra in its troughs. Several temples, mosques, repositories (*Dargahs*) and abbeys (*khanqahs*) in its narrow streets bear testimony to its glory of the ancient and the medieval periods. When Prince Azim, the grandson of the Mughal emperor Aurangzeb, became the Subedar of the northeastern region of India, he developed Patna as his headquarters. Pachchim Darwaza and Purab Darwaza in Patna city remind us of his times. These two *Darwazas* (entrances of a walled city) belonged to the fort of Patna. Situated in the Khwajekalan police station area, in front of Pachchim Darwaza and on the bank of the river Ganges,

Meetan Ghat reminds us of the golden era when Patna was not only the administrative headquarters but also an important centre for spiritualism and sufiistic ethos.

Meetanghat is correlated with the astounding scholar, great Sufi and ideal spiritual seeker Mulla Meetan, of the Aurangzeb era, born during the reign of Shahjahan. His full name was Mulla Syed Badee-ud-Deen Alamgiri but he was famous as Mulla Meetan. Being proficient in all the contemporary disciplines of learning, he was noted among all the seers and sages far and wide. That was why Mughal emperor Aurangzeb chose him as educator for his grandson Azeem. By that time, Mulla Meetan's madrasa at Meetanghat had transformed into a university whose stateliness can be surmised even today by the splendid Jama Masjid here.

Mulla Meetan was not only a scholar and learned person of superior degree but also an enlightened sage of the Sufi ideology. He was profoundly associated with Silsila Shattaria, a popular Sufi *Silsilah* (order) of the Mughal era. He was proficiently conversant in the art of contemplation and meditation practised by Sufi saints. Sufi saints get skilled not only in conditioning their respiratory systems but also in holding breath for a longtime. Swimming was also included in the skills practised by Mulla Meetan. He was so well-versed in this art that he would sit cross-legged on the turbulent flow of the river Ganges and swim to its other side opposite Patna and come back to Meetanghat in the same fashion.

Students from far and near places remained occupied all day in acquiring higher education at Mulla Meetan's madrasa. His madrasa had a distinction in the sense that Hindu students were also given equal opportunities and status with Muslim students in learning languages, philosophy, logic, sciences, arts, etiquettes and taking part in researches. Raja Ujagarchand Ulfat's name, listed with Mulla Tahqeeq and Mulla Muhammad Husain among the eminent disciples of his madrasa, bears testimony to the above fact.

Besides being an expert in Arabic and Persian, Mulla Meetan was not only a scholar of Hindi and Urdu, but also a patron of these languages. His name 'Meetan' denotes his proximate association with Hindi on one hand and his immense religious and cultural tolerance on the other.

Mulla Meetan's Masjid (mosque) popularly known as 'Jama Masjid Hazrat Mulla Meetan' is an exquisite illustration of the architectural excellence of the Mughal era in India. This mosque has three domes and there are three doors at its front, i.e. the east and one door each on its right and left, i.e. the north and the south. The enormous domes of this mosque have great height and present an attractive view even from long distance. The main entrance in the east is higher and wider than the other two adjacent doors and looks magnificent. One of the main characteristics of this mosque is that it is the only double storeyed mosque of the Mughal period. Its ground floor, which may also be called underground floor, has quite amazing structural design. Its unique feature is that it is naturally air-conditioned. It is quite cool and soothing to the heart for one who comes here even in the scorching afternoon of summer. That too, it is all pure and natural. Its other feature is that it is sound-proof and the voice of a person reciting prayers loudly inside it is not heard from outside. The roof of the ground floor, on which the large structure of the upper storey is perched, is not made of any type of wood or iron. The materials used in constructing this roof were bricks and stuccos that were prepared those days with sand and lime etc. People visit here in large numbers everyday to see its elegant architectural design and other hallmarks.

Apart from Mulla Meetan's Masjid and Madrasa there was a grand mansion which was sold out in the mid eighteenth century by his descendants. The remaining relic of his mansion can be seen even now at the embankment of Shahji adjacent to the Meetanghat Dargah Sharif at its east.

Meetanghat has been recorded on the panel of history since the seventeenth century: The great Sufi saint Hazrat Makhdoom Munim Pak^{RA} came to Patna from Delhi in the middle of the eighteenth century and on the basis of his inward intuition chose to reside at Meetanghat. Since then the premises of the Jama Masjid of Meetanghat became the said Sufi's *khanqah* (abbey), its popularity spread to the whole subcontinent. Earlier there were a grand mosque and a madrasa in this campus, but with the arrival of Hazrat Munim Pak^{RA} here a great central *khanqah* was established whose branches are spread and flourishing all over the subcontinent today.

Hazrat Makhdoom Shah Muhammad Munim Pak^{RA}

(1082-1185 Hijri / AD 1671-1771)

Naqshbandia Silsilah, one of the most popular Sufi orders of the world, spread in India by the efforts and influence of two great Sufi saints and formed two chains or lineages. One chain is linked with Shaykh Ahmad Sirhindi RA who is also described as Mujaddid Alf Thaani (reviver of the second millennium). That is why his chain is called Naqshbandia Mujaddidia. The other chain got associated with his contemporary Sufi saint Hazrat Syedna Ameer Abul-Ula Ahrari.^{RA} A resident of Agra, Hazrat Ameer Abul-Ula^{RA} was a descendant of the world famous Sufi saint Hazrat Khwaja Obaidullah Ahrar.^{RA} It is because of his name that this chain is known as Naqshbandia Abul-Ulaiya. It will not be an exaggeration if it is said that 'Naqshbandia Abul-Ulaiya' is one of the largest and most widespread Sufi orders in the Indian sub-continent. It will not also be an exaggeration to say that the most popular name in this order after Syedna Ameer Abul-Ula^{RA} across the sub-continent is that of Hazrat Makhdoom Shah Munim Pak.^{RA}

Memoirs of his Life:

He was born in 1082 Hijri (AD 1671) in the village named **Pachna** in the Shaikhpura district of Bihar. Even today his birth place in the village **Pachna** surrounded by beautiful mountainous region is a seat of reverence. His family lineage meets up with a great Sufi saint Hazrat Makhdoom Shamsuddin Haqqani^{RA} whose shrine is located at Billouri in the district of Lakhisarai. Makhdoom Haqqani^{RA} is a descendant of the great Sufi Hazrat Ibrahim bin Adham Balkhi^{RA} who is also famous by the name Abu bin Adham.^{RA}

Having completed his primary education at his paternal village he came to Deewan Syed Abu Sayeed Jaafer Muhammad Qadri's^{RA} khanqah at Barh near Bakhtiarpur of Patna district. He not only

acquired higher education there but also continued receiving recondite knowledge of Sufism. After his death Hazrat Munim Pak^{RA} received knowledge from his son Deewan Syed Khaleelullah^{RA} and became his *mureed* (disciple) under Qadria Qutubia order and was rewarded with *Khilafah*. Having accomplished his education after strenuous efforts of several years he moved to Delhi with the instruction and permission of his *peer*. Here in Delhi, for around forty years, he taught the students of higher education at the Madrasa situated behind the Jama Masjid.

During his stay at Delhi also he ceaselessly continued his spiritual practices. Those days Hazrat Khwaja Shah Muhammad Farhad^{RA} was popular all over Delhi as a legendary Sufi saint. Hazrat Munim Pak^{RA} also went to him and dedicated himself fully to his service. Biographers have mentioned that he remained there in his service for eleven years and during this period he remained completely engrossed in practising the spiritual teachings of Naqshbandia Abul-Ulaiya Silsilah. Hazrat Shah Farhad's^{RA} *peer*, Hazrat Syed Dost Muhammad Burhanpuri^{RA}, was a *mureed* and *khalifa* of Hazrat Syedna Ameer Abul-Ula.^{RA}

After Hazrat Shah Farhad^{RA} had passed away in 1145 Hijri, Hazrat Munim Pak^{RA} got benefitted from his *mureed* (disciple), *khalifah* (caliph) and successor Hazrat Meer Syed Asadullah^{RA} and got the honour of *Ijazah* and *Khilafah* as a testimony to his accomplishment. By the time Hazrat Meer Syed Asadullah^{RA} passed away in 1147 Hijri, Hazrat Munim Pak^{RA} had gained such a prominent stature by now that he was enthroned as inheritor of Hazrat Shah Farhad^{RA}.

Having imparted spiritual guidance to people for several years in Delhi, one day, he received indication from the prophet Hazrat Muhammad^{SAWS} to migrate to Patna. In Patna, he initially stayed at Meer Taqi mosque near Meetanghat and then came to Mulla Meetan's mosque which was famous as Jama Masjid Hazrat Mulla Meetan and his *khanqah* got established here. Having satisfied the spiritual thirst of lacs of people for a long period of time he left for his heavenly abode, at the age of about 103 years, on the eleventh day of Rajab in 1185 Hijri (AD 1771). He was consigned to grave next to Jama Masjid Hazrat Mulla Meetan. Later on, his mausoleum was built there which remained very simple in early days but its glittering stateliness is worth watching now. Hundreds of devotees and venerated visit here and pay their tributes everyday.

Nature and conduct:

He was obedient, calm, gentle and affable from his childhood. By temperament, he possessed in-built curiosity for knowledge. Everyone who met would be impressed by him. He had keen interest in *Ibadah* (prayer to Allah) from his childhood. He relentlessly continued stringent and strenuous prayers, meditation and contemplation throughout his life. Apart from the holy month of Ramadhan he often performed *Roza* (fast) across the year. Sometimes he would eat something after three or four days of fast. When his *mureeds* and *khalifahs*, who lived with him, felt that he would not be alive any more, he would recite a line in Persian which meant that "hunger has been created for special devotees of Allah." These words pronounced by him would fill everyone with such spiritual strength as it would wash away the feeling of hunger or thirst.

His contentment had reached the zenith and he never preserved anything for tomorrow. Anything that was left unconsumed on a particular day would be distributed by the end of the same day, so much so that the leftover water in the pitcher would also be poured out in the night. Obviously, for such a selfless and stoic person it was difficult to distinguish between rupees and paise. This was probably the reason why he never thought of building a house, marrying or settling down.

Spiritual life:

Having come to Patna also he remained distressed for some time. Initially he felt restless and lacked concentration even in prayers. Then he went to Biharsharif and stayed there for three months meditating near the mausoleum of the great Sufi saint Hazrat Makhdoom-e-Jahan Shaykh Sharafuddin Ahmad Yahya Maneri.^{RA} After this his entire condition got changed. Having returned from there, while residing at Meetanghat, he became a centre of attraction for one and all. From ordinary people to dignified personalities from reputed *khanqahs* and renowned Sufi families all started to assemble at his *khanqah*.

Prominent Sufi saint Syed Waris Rasoolnuma Banarsi's^{RA} caliph and Hazrat Hakeem Izzatullah Kareemchaki's^{RA} son Hazrat Hakeem Farhatullah Kareemchaki came from Chapra and urged him to satisfy his thirst for the knowledge of God.

Sajjada Nasheens (inheritors) of renowned sages like Hazrat Peer Jagjot and Hazrat Adam Sufi ^{RA} also got to his tutelage to acquire erudition. Both the sons of the eminent scholar Mulla Ghulam Yahya Bihari, Mulla Kamal and Mulla Jamal came under his supervision and guidance. Hazrat Shah Hasan Ali Shoaibi, who was a descendant of Hazrat Makhdoom Shah Shoaib Firdausi and a great saint of his times, was his *mureed* and *khalifa*. Hazrat Syed Shah Ghulam Husain Danapuri, who came from a renowned Sufi family of Shahtoli Danapur, also got associated with him. Hazrat Maulana Hasan Raza Raipuri, who belonged to a prominent Sufi family of Bihar, was his *mureed*, *khalifa* and inheritor.

Hazrat Ruknuddin 'Ishq' ^{RA} and Hazrat Shah Muhammad Azeem Dehlavi ^{RA}, the descendants of his spiritual teachers at Delhi Hazrat Khwaja Shah Farhad ^{RA} and Hazrat Shah Asadullah ^{RA}, came to Patna to benefit from him. Hazrat Ruknuddin 'Ishque' ^{RA} settled here only. His *khanqah* is situated even today in front of the same Meer Taqui's Mosque where Hazrat Munim Pak ^{RA} had initially resided after his arrival from Delhi.

Hazrat Sufi Muhammad Daayem ^{RA} came to Patna from Dhaka to meet Hazrat Munim Pak ^{RA} and dedicated himself to his service. There are dozens of *khanqahs* engaged in promoting this *Silsila* (order) not only at Dhaka but in entire Bangladesh even today.

The total number of *khanqahs* (abbeys) associated with this *Silsila*, spread across India, Pakistan, Bangladesh, Burma and Sri Lanka, would be around 150 and the number of devotees and people associated with them would come to crores.

According to the contemporary Sufi literature Hazrat Munim Pak ^{RA} was regarded as the greatest Sufi saint of his era in Bihar. Based on these sources of information the belief comes to the light that he presented himself in the assembly of Hazrat Muhammad ^{SAWS}. This was a stage of extraordinarily high degree of elevation in the field of spiritualism. That is why he was also known as *Haazir-e-Bargah-e-Lautak* (present before Prophet Muhammad ^{SAWS}). This belief is also authenticated by an incident. When somebody presented a *Mou-e-Mubarak* (a sacred hair of His Holiness Hazrat Muhammad ^{SAWS}) to the founder of *Khanqah* Mujeebia, Phulwari sharif, Hazrat Peer Shah Mujeebullah Qadri ^{RA} a question cropped up as to how it would be considered original. It was unanimously decided to put this issue before Hazrat Munim Pak ^{RA}. He listened to everything and asked

them to come the next day. The next day he not only affirmed that it was a hair from the sacred beard of prophet Muhammad^{SAWS} but also explained what part of the face the hair belonged to. Everybody was satisfied with the reply because they believed that the information was obtained by asking Prophet Muhammad^{SAWS}. Nobody has ever doubted that *Mou-e-Mubarak* until now.

His works:

He authored three books during his stay in Delhi. These three of his books **Mukashifat-e-Munemi**, **Ilhamat-e-Munemi** and **Mushahidat-e-Munemi** enjoy a distinguished position in the world of spiritual writing. These books written in 1119 Hijri, 1120 Hijri and 1123 Hijri respectively are unique on the basis of their subjects and importance. In these books Hazrat Munim Pak^{RA} has given an account of those experiments and experiences that he observed during the process of his spiritual advancement. Normally saints do not reveal these things before all but he discussed these subtle and deep-seated realities in figurative form in his aesthetic and literary Persian which is matchless. The manuscripts of **Ilhamat-e-Munemi** and **Mukashifat-e-Munemi** are available at Khudabakhsh Library, Patna and many other libraries of the subcontinent. Comparatively, the manuscripts of **Mushahidat-e-Munemi** are not so widely available. But the manuscripts of all these books are available in the library of Khanqah-e-Munemia at Meetanghat in Patna City. Besides the manuscripts of his other two hand-written books are also available here. His enthusiasm and involvement in the promotion of knowledge lasted till his life. That is why, even at the age of eighty years when he came to Patna from Delhi, he somehow managed to spare time to teach the students of higher education despite his exceptionally busy spiritual schedule.

Profound acclamation:

He is regarded as one of the greatest Sufi saints of the Sufi world. He was well-informed of all renowned Sufi orders and he possessed deep insight into their secret values and nature. That is why he had the central position in all the Sufi orders and acted as a confluence of all of them. So all the Sufi orders extending forward from him were adorned with the sub-title of Munemia. He would impart the teachings and invocations of the same order as desired by the person who approached him. He had the privilege of such spiritual nearness with

Bade Peer Hazrat Syedna Shaykh Abdul Qadir Jeelani^{RA} and Makhdoom-e-Jahan Hazrat Shaykh Sharafuddin Ahmad Yahya Maneri^{RA} as if he were their direct *Mureed* and *Khalifa*.

A number of miracles or superhuman events were witnessed during his stay in Delhi and particularly when he resided in Patna. But he never wanted or expressed interest in making presentation of such acts.

Everybody was welcome at his *khanqah*, be it *Sufi* or *Yogi* (hermit), Hindu or Muslim. Benevolence, compassion and charity were his main qualities. He liked his *mureeds* (disciples) very much, loved them as his offspring and treated them affectionately. Having spent more than half of his life, a Hindu Yogi who was a follower of Guru Nanak and whose name was Gurbakhsh came to him and made a request. He explained that he was a devotee of Krishna and that he had been earnestly willing for a long time to catch a glimpse of him. He also mentioned that he had traveled all over the country, met a lot of reputed *Yogis* but nobody could help him make his dream come true. He urged that he had heard many a thing about him and came to him with lot of hope. Listening to him, Hazrat Munim Pak^{RA} smiled and got into meditation. The yogi also went into meditation and after a while he suddenly got up and started dancing. Rapt in gaiety, he kept on dancing for sometime and then fainted and fell down. When his condition improved and he returned to senses, the people present at the *khanqah* that time asked him how he felt. He said that when he meditated he felt as if he had reached Vrindavan and there he saw Krishna with his eyes. He said that Krishna was playing the flute which produced the sound *Laa Ilaha Illallah Muhammad-ur Rasoolullah*, Gopis were dancing and the environment was full of frolic. He affirmed that seeing all this he also got enraptured and started dancing. Thereafter, he became a disciple of Hazrat Munim Pak^{RA} and attained accomplishment. He told him that the teacher's role was to take his pupil to God and he had done it by making him Khuda Bakhsh from Gurbakhsh.

Hazrat Makhdoom Munim Pak^{RA} spent all his life in devotion to God and service to mankind. He remained so engrossed in spiritualism that he never thought of marriage. Selfless service to mankind was his sole objective. For him, his true disciples were his children and his family members.

Eminent Khalifas:

During his stay at Delhi and Patna, a large number of people became his *Mureed*, some of them attained accomplishment and became his *Khalifa*. Following are those of his caliphs who are well known and frequently mentioned:

1. **Maulana Syed Hasan Raza Raipuri** (Death 1215 Hijri):
His grave is situated in the open premises of Eidgah beside the national highway at Raipur Fatuha in Patna district.
2. **Hazrat Khwaja Ruknuddin Ishque Azeemabadi** (Death 1203 Hijri):
His grave (*dargah*) and *khanqah* is situated in the east of Meetan Ghat and popularly known as 'Bargah-e-Ishq'.
3. **Hazrat Makhdoom Shah Hasan Ali** (Death 1224 Hijri /AD 1809):
His grave (*dargah*) and *khanqah* is situated at Neemghat (west of Khwajekalan Ghat) in Patna city.
4. **Hazrat Shah Qutubuddin alias Shah Basawan** (Death 1210 Hijri / AD 1795):
To the west of Kurji More, Patna, his grave (*dargah*) is situated in a premise near Hameedpur mosque.
5. **Hazrat Sufi Syed Muhammad Dayem** (Death 1212 Hijri / AD1798):
His grave (*dargah*) and *khanqah*, popularly known as Bada Dayera, is situated at Azeempur in Dhaka, Bangladesh. The chain (*silsila*) of Hazrat Makhdoom Munim Pak^{RA} extensively flourished in Bangladesh and expanded to all districts especially Dhaka, Komilla, Nawarwali and Chatgam. The *khanqahs* of this order (*silsilah*) are busy spreading Sufism there through Munemi Dayemi ideology.
6. **Hazrat Syed Shah Ghulam Husain Danapuri** (Death 1254 Hijri / AD 1838):
His *dargah* and *khanqah* is situated Peerbigha in Chakand of district Gaya, Bihar.
7. **Shah Ahlullah Sani** (Death 1224 Hijri / Ad 1809)
8. **Hazrat Shah Khuda Bakhsh**:
His *dargah* is situated near Rajauli, Nawadah.
9. **Hazrat Shah Fazil** (1200 Hijri / Ad1785):
His *dargah* is situated at village Rehi in Patna district.
10. **Hazrat Shah Maneri**:
His *dargah* and *khanqah* is situated at Chishtipur, Bihar Shareef.

11. **Hazrat Shah Wajhullah Talib:**
12. **Hazrat Shah Muhammad Azeem:**
His grave is situated at Muhalla Zeenatulbari, Delhi.
13. **Hazrat Shah Raheemuddin:**
Sajjada Nasheen of Dargah Hazrat Peer Jagtot, Dargah.
14. **Hazrat Mulla Jamalul Haque:**
He was the son of Hazrat Mulla Ghulam Yahya Bihari.
15. **Hazrat Mulla Kamalul Haque:**
He was also the son of Hazrat Mulla Ghulam Yahya Bihari.
16. **Hazrat Shah Nawazish Ali (1195 Hijri /AD 1781):**
He was grandson (maternal) of Deewan Syed Khaleelullah and his *khanqah* was situated at Bihar Shareef.
17. **Hazrat Deewan Syed Sahib-e-Aalam:**
He was the son, *Mureed* and *Sajjada Nasheen* of Hazrat Deewan Syed Khaleelullah. Following his father's Will he obtained caliphate (*khilafat*) from Hazrat Makhdoom Munim Pak.
18. **Hazrat Shah Ghulam Nabi Alwari**

Famous disciples:

Noted among the famous disciples (*mureeds*) of Hazrat Makhdoom Munim Pak^{RA} are the names of Qazi of his times Hazrat Qazi Hasan Raza Khan, the *Ustaad-e-Shahr* of Patna Hazrat Mulla Shoaibul Haque Musafir, the renowned teacher of calligraphy Hazrat Shah Izzuddin, Hazrat Khairuddin Kashmiri and Shah Quamar Ali, the younger brother of Hazrat Shah Kamal Dewrawi.

His demise and Shrine:

Hazrat Makhdoom Munim Pak^{RA} left for the heavenly abode in the evening at the time of Isha after the day of 11 Rajab in 1185 Hijri. His abbey (*khanqah*) is at Meetanghat, Patna City and his grave (holy *dargah*) is situated in the premises of Hazrat Mulla Meetan's mosque. As per his Will, Maulana Hasan Raza Raipuri became his first Sajjada Nasheen. With the permission of Aalahazrat Syed Shah Qamaruddin Husain Munemi, his Tomb (*Maqbara*) was constructed for the first time by Sufi Shah Dilawar Ali Lahori in 1249 Hijri. In 1285 Hijri, during the period of Hazrat Syed Shah Muneeruddin Husain Munemi Sajjada Nasheen his Tomb was renovated by Hazrat Shah Aleemuddin Raipuri. Hazrat Syed Shah Salimuddin Ahmad Munemi also got the tomb renovated when he served as the Sajjada Nasheen. The magnificent dome of his tomb got ready in 2010. Devotees

belonging to all religions and faith can be seen paying their tributes here everyday. Next to his holy *Dargah* at *Khanqah Munemia*, there stands the grand historical mosque called ‘Jama Masjid Hazrat Mulla Meetan’. It is very large and the only double storeyed mosque of the Mughal period in Bihar. Mulla Meetan was an eminent scholar (*Aalim*) and renowned Sufi of the Aurangzeb Era.

Mulla Meetan's Masjid is a unique example of the architectural expertise of that era. This is the place which enjoys the privilege of being Hazrat Munim Pak's sacred place of worship. This is also the place where many supernatural performances/miracles/revelations (*karamat*) have been revealed by him. Hazrat Makhdoom Pak used to teach his caliphs the lessons of meditation and penance here.

Next to his grave (*dargah shareef*), towards the north, there is a beautiful and grandiose building of *Khanqah Munemia*. This is also an exquisite example of architecture. In the middle of the *khanqah*, there is a large central hall surrounded by verandahs and rooms in such a fashion that one can move around the central hall while going into these rooms. Earlier its building was small and ordinary. The present building was constructed in place of the old one by the 7th Sajjada Nasheen Hazrat Syed Shah Azizuddin Husain Munemi.

Aalahazrat Syed Shah Qamaruddin Husain Munemi Azimabadi^{RA}

(1203 - 1255 Hijri / 1789 – 1839 AD)

Birth:

He was born on the day of the auspicious celebration of the urs (anniversary) of his maternal grandfather Hazrat Syed Shah Abdul Mannan Qadri Dehlavi^{RA} cum Azimabadi i.e. on Monday, the 18th Zeequadah 1203 Hijri in the *khanqah* of his maternal grandfather, *Khanqah* Shah Mannan (Shah Mannan ki Garhi), at Mughalpura in Patna City.

His father

His father Hazrat Syed Shah Shamsuddin Husain Munemi Danapuri^{RA} was the grandson of the reputed Sufi saint Hazrat Makhdoom Syed Shah Yasin Danapuri^{RA} and the youngest son of Hazrat Syed Shah Waliullah Danapuri.^{RA} He was born at his paternal residence at Shah Toli, Danapur, on 15th Rabiussani 1173 Hijri i.e. 5 years after the birth of his elder brother Hazrat Syed Shah Ghulam Husain Munemi Danapuri.^{RA} (It is a strange coincidence that he passed away in 1249 i.e. 5 years before his elder brother's death.) He became orphan at the age of 9 years. For some time he received basic education from his elder brother Hazrat Syed Shah Ghulam Husain Danapuri^{RA} and later, he, along with his brother, appeared before other teachers to receive education. By nature he was very curious of learning and acquiring education. So he carried on educational tours. When the divine vision of the Nawabs of Lucknow, Shujauddaula and Asifuddaula, recognized his worth and significance, he awarded them with his sermons and advice. Having inclined towards Nagpur, he went there and benefitted the king with his advices. These days of his life passed in travels and not in the service of anybody.

At the age of 28, with complete devotion and reverence he received initiation (bayeat) of Silsilah Aalia Qadria Munemia in the sacred hands of Hazrat Maulana Hasan Raza Raipuri Munemi.^{RA} His affectionate and graceful preceptor (*peer-o-murshid*) began his spiritual guidance and very soon he ascended to perfection. He

formally received *Ijazah* and *Khilafah* (caliphate) from his Preceptor (*peer-o-murshid*). The parentage of Aalahazrat Meer Qamaruddin Husain^{RA} ascends to Hazrat Ghaus Pak.^{RA} Hazrat Syed Shah Abdul Qadir,^{RA} the son and inheritor of the famous Sufi saint Hazrat Syed Shah Abdul Mannan Qadri^{RA} Dehlavi cum Azimabadi (who came from Delhi and settled at Mughalpura in Patna), was also available in the service of Hazrat Maulana Hasan Raza to receive the education of Sufism. There itself, Aalahazrat developed affection and veneration for him and became very close to him. This closeness further improved and Aalahazrat was married to his younger sister, Bibi Lutfun Nisa. When Hazrat Syed Shah Abdul Qadir^{RA} passed away at a young age of 23, complete authority of the *khanqah* was transferred to the descendants of Bibi Lutfun Nisa as per the predictions and wills of Hazrat Syed Shah Abdul Mannan Qadri.^{RA} Hence he was entrusted total responsibility and authority of the *khanqah* till the maturity of the legal descendant. The *Mashaikhs* (Spiritual leaders) of the city and Hazrat Shah Abdul Mannan Qadri^{RA} conferred on him the title of Sajjadagi. He began discharging the responsibility of teaching and preaching while staying at Mughalpura, Patna City. He carried out the management of the celebration of *Urs* and display of the relics (*tabarrukat*). His brother-in-law Hazrat Syed Shah Abdul Qadir^{RA} had provided him *Ijazah* and *Khilafah* also of his paternal order (*silsilah*) and he practised initiation (*bayeat*) also in this order. In accordance with the prediction, on the occasion of the urs of the founder of the *khanqah* Hazrat Syed Shah Abdul Mannan Qadri,^{RA} his wife Bibi Lutfun Nisa brought forth a child who was named Hazrat Syed Shah Qamaruddin Husain.^{RA}

Since he was naturally inclined towards tours and travels, he once decided to go to Delhi and reached there during the reign of Shah Akbar, the son of Shah Alam. When the ministers informed the king about his arrival at Delhi, he got anxious of seeing him. He got the opportunity of meeting him. He gifted the king a rosary (*tasbeeh*). The king also gifted him robes and a shawl. While staying in Delhi for some days he took over the control of his father-in-law's (Hazrat Syed Shah Abdul Mannan Qadri's) house in Delhi and other abandoned properties. During this journey also many God lovers got benefitted by his company and kept on receiving spiritual blessings and initiation (*bayeat*). On the way back when he stayed in Banaras (Varanasi), the grandson of the King Shah Alam, Mirza Khurram offered hospitality with utmost reverence. On his solicitation and request he called for the sacred relics (*tabarrukat*) i.e. costume (*Khirqah*) and shoes etc. of

Hazrat Ghaus Pak^{RA} from his *khanqah* at Mughalpura, Patna City and they were brought to Banaras with enough security and safety. When these sacred relics arrived at Varanasi, a grand congregation was organized and a lot of people got repletion of their mind and soul with the sight of these auspicious objects. Mirza Khurram reverently offered him the robe of honour (*khirqa* and *amama*) and gifted him one thousand rupees in cash.

Hazrat Syed Shah Shamsuddin Husain was so generous that he distributed one thousand rupees among the poor by the evening. When Mirza Khurram came to know about this incident he was astonished at his generosity and expressed greater veneration.

Having stayed at Varanasi for some days when he decided to leave for Patna he had no means of travel left with him. It was those days when his son Aalahazrat Syed Shah Qamaruddin Husain^{RA} reached Varanasi from Patna and took him back to Patna.

When he was fifty he caught a disease in his leg which led to the loss of senses in his leg and he could not move his leg at all. So he always rode a vehicle.

He was so generous that he used to put off his clothes and give to the beggar if he did not have anything else to offer. He would quickly offer the edibles that he possessed but would never let anyone go empty handed. He had indomitable capability of concealment of his state. That is why he never allowed himself the display of any superhuman act. His accompaniment was very high spirited. Hence not only one who sat in his company would be blessed but also the passerby moving on the way would be benefitted.

He was very punctual in performing *Nafil* and telling his beads (*Aurad-o-wazaif*) other than *Farz* and *Sunnah*. He would never miss his routine performance even while traveling.

His wife Bibi Lutfun Nisa passed away in 1204 Hijri and the *khanqah* at Mughalpura got deserted. Feeling bored of loneliness he shifted from Mughalpura, Patna City to his paternal house at Shah Toli, Danapur. During his stay there he got the old mosque renovated. He also got his house repaired. To keep the relics of Ghaus pak, he constructed a room on the first floor of his house and started living there. He started organizing the urs and display of the sacred relics at

Danapur in the same way as his brother-in-law Hazrat Syed Shah Abdul Qadir^{RA} used to do.

He had received the *Ijazah* of Qalandaria order from Hazrat Shah Umaid Ali whose chain ascends as follows to Hazrat Shah Qutubuddin Benadel:

Hazrat Shah Ummid Ali → Hazrat Shah Abdul Qadir → Shah Basit Ali Qalander → Shah Alahdia Ali Qalander → Shah Fateh Qalander → Shah Mujtaba alias Shah Muza Qalander → Shah Abdul Quddus → Hazrat Shah Abdus Salam → Hazrat Shah Muhammad Qutub → Hazrat Qutubuddin Benadel Jaunpuri.

At the age of 76 from 18th Muharramul Haram 1249 Hijri he fell severely ill. He experienced unbearable pain in both his legs which increased day by day. Diarrhoea also started. He said that, in his family, diarrhoea was the condition which marked the last days of a man which removes all the impurities from his body. That time he repeatedly uttered *Allahummaghfirly* (O Allah! Forgive me). His grandson Hazrat Syed Shah Ata Husain Fani^{RA} has given a detailed commentary of the situation in the 'Kaifiyatul Aarifeen'.

When the information of his condition came to Patna, his eldest son Hazrat Syed Shah Qamaruddin Husain^{RA} together with his son Hazrat Syed Shah Mubarak Husain^{RA} rushed to Danapur.

Then came the month of Safarul Muzaffar but his health did not show any sign of improvement. Rather it further deteriorated. So on the first night (*chand raat*) of the month Aalahazrat Syed Shah Qamaruddin Husain brought his son Hazrat Syed Shah Mubarak Husain in presence of the entire family members in front of him to accept him as disciple (*mureed*). He not only accepted him as *mureed* but also showered love, affection and spiritual knowledge on him and gave him the *Ijazah* and *Khilafah* of all the orders. He also gave him his cap (*kulah-e-tabarruk*) and entrusted to him the control and authority of all the heritage and legacy. Thereafter he got himself engrossed in prayers and meditation. Many people got blessed with the privilege of initiation (*bayeat*) till morning. On the second of Safarul Muzaffar his condition became more serious. Having observed the condition, his son Hazrat Syed Shah Qamaruddin Husain sat closely towards his left. His elder brother Hazrat Syed Shah Ghulam Husain Danapuri also came there to see him. That was the time when he was breathing his last (*haalat-e naza*). He already had pains in his legs. But when he saw his elder brother, he surprisingly attempted to get up and almost

sat. Seeing this Hazrat Syed Shah whispered *Fi Amanillah* (in Allah's protection) and came out of the room. With a view to pass on the spiritual treasure, he drew his attention towards his worthy son Hazrat Syed Shah Qamaruddin Husain^{RA} and while looking at him his soul departed from his body. (إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) (Surely we belong to Allah and to Him shall we return)

Grief prevailed all around. His eyes were open so someone wanted to draw his eyelids down. But Aalahazrat prohibited him and said to his departed father, "Hazrat! please let your eyes be closed." It was a perfect miracle that he was found alive. He recited the *Kalma-e-Tayyeb* several times, close his eyes and left for heavenly abode while saying *Inna Lillahi wa inna Ilayhi raji'oon* (Surely we belong to Allah and to Him shall we return). The last rites were performed the same evening. He was put to grave outside the mosque that he had himself got constructed. We come to know from Maulvi Zakir Husain's verses written on his death that his year of death is 1249 Hijri.

He left two sons and three daughters after him. His eldest son was Aalahazrat Syed Shah Qamaruddin Husain,^{RA} whose collection of discourses is **Asrar-e-Qamaria** and the second son was Hazrat Syed Shah Jamaluddin Husain.^{RA}

Education:

He received his primary education from his uncle Hazrat Syed Shah Husain Danapuri^{RA} and also from his father. He was taught some books by his cousin (uncle's son) Hazrat Makhdoom Syed Shah Yahya Ali Safipuri.^{RA} Besides being extremely wise and studious he possessed extraordinary talents in acquiring education. That was why, at the age of 14, he got admitted to the studentship of the eminent educator of the city Hazrat Mulla Shoaibul Haque Musafir Azimabadi,^{RA} who was the ultimate choice of all students. He continuously remained in his companion and service day and night for eight years, acquired different sorts of education and emerged as a perfect scholar. Having observed his exemplary capability and unparallel competence, one day Hazrat Mulla Musafir^{RA} said to his pupils:

" I know that all my students will go to other teachers after my death but my dear Syed Qamaruddin Husain has such internal competence that he will accomplish his goal through his spiritual knowledge and without taking shelter of any other teacher."

His teacher Mulla Shoaibul Haque Musafir:

Mulla Shoaibul Haque alias Mulla Musafir Bihari was one of the renowned scholars of the early thirteenth century Hijri. He was so knowledgeable that he was called 'the teacher of the city'. Having received education from eminent teachers of his time his eagerness to learn the science of dialectics (logic and reasoning) and medicine brought him to Maulana Qayem Allahabadi who was one of the beloved pupils of Mulla Mobeen Firangimahli. He got greatly benefitted by him. Then he received education from Hazrat Shah Abdul Aziz Muhaddis Dehlavi. Thereafter he returned to Patna and got himself engaged in imparting education. His search for initiation (*bayaat*) and instruction (*irshad*) came to an end with Hazrat Makhdoom Shah Muhammad Munim Pakbaz^{RA} and he got the privilege of his initiation (*bayaat*) and company.

Some people had some illusion about Hazrat Mulla Shoaib Musafir. Some people called him Kharji, some knew him as the opponent of '*Wahdatul Wajood*' and '*Shahoodi*'. Mulla Musafir was a man of retreating and reticent nature. He was greatly inclined towards acquiring and imparting education. He used to express his faith as a scholar of kalaam but in fact he was a man of unaffected behaviour, serene nature having sound belief in *Wahdatul Wajood*. According to '*Nuzhatul Khawatir*' and '*Tazkira-e-Sadiqa*' he passed away in 1239 Hijri but '*Kaifiyatul Aarefeen*' mentions that he passed away around 1225 Hijri. *Wallah-o-a'alam* (Allah knows best).

Aalahazrat's personality was greatly influenced by his style as he remained in his company day and night for eight years. Gradually the effect and influence of his peer's accompaniment dominated his behaviour and style.

The path of his Sufism (*Raah-e-Sulook*):

After acquiring education from Hazrat Musafir^{RA} he had an earnest desire to get the company of sufi saints and serve them. So first of all he came to Hazrat Makhdoom Shah Hasan Ali Munemi^{RA} and spent one month in his service. Then he went into the company of his cousin and spiritual teacher Hazrat Makhdoom Shah Yahya Ali^{RA} and received his affectionate favour for four days. As a result his mind and soul became gratified and replete. Thereafter following his instruction, Aalahazrat came to the service of Hazrat Khwaja Syed Shah Abul Barakat Abul Olai,^{RA} the Chief Caliph (*Khalifa-e-Aazam*)

of Hazrat Khwaja Shah Ruknuddin 'Ishque' Azimabadi, and remained in his company for three months. But the goal seemed away yet. One day, during this period, when Hazrat Khwaja Abul Barakat^{RA} was out for somewhere, Hazrat Hakim Shah Farhatullah Almukhatib ba Hasan Dost Karimchaki^{RA} arrived at Patna to visit Aalahazrat's father and remarked about Aalahazrat:

"Your son has extraordinary spiritual competence. If you hand him over to me I'll soon make him reach the zenith of spirituality."

When his father told him what Bade Hakim Saheb had remarked about him, he got himself ready to go with him immediately. At Karim Chak, Chhapra, his round the clock tireless effort and special attention and favour of the accomplished Sufi saint soon made him pure and perfect. He carried on reaching newer heights of spiritualism and introspection till he accomplished his goal. It was only a quarter and a year of this successful accompaniment that Hazrat Hakim Shah Farhatullah Karimchaki^{RA} passed away.

He had acquired the wealth of tolerance but insurrection had not fully appeared. It actually appeared on the occasion of the *Chehlum* of his *Murshid* that too right in the state of exaltation (*wajd*) at the time of *Qawwali* and his *Murshid*'s son Hazrat Hakim Shah Mazhar Husain handed over to him the Caliphate (*Misaal-e-Khilafat*) as per his father's will. But he who kept on demanding *Rabbe zidni ilma* (Oh my Lord! increase me in knowledge) was not to stop at *Wa allamnahu mil ladunna ilma* (and had taught him from Us a (certain) knowledge). He still looked for a teacher and once again came to Hazrat Khwaja Abul Barakat Abul Olai^{RA} with utmost faith, respect and veneration. He carried out meditation and contemplation in his company for several years and attained perfection. Besides these scholars he also received favour from Mirza Jaan Suharvardi and perfected in *Zikr-e-Qumri*. Similarly he also obtained *Sadasuhagi* attribute from an accomplished saint of *Sadasuhagi* tradition.

Aalahazrat had also received *Ijazah* and *Khilafah* from his father Hazrat Syed Shah Shamsuddin Husain Danapuri^{RA} and his uncle Hazrat Syed Shah Ghulam Husain Danapuri.^{RA} Aalahazrat's cousin and the spiritual teacher Hazrat Makhdoom Shah yahya Ali Safipuri^{RA} had also given him the *Ijazah* of all his orders.

Aalahazrat received direct spiritual benefits (*Faiz-e-Roohi*) from four venerable personalities. Deep rooted respect and veneration for these pious souls was clearly evident from his behaviour:

Hazrat Maulana Abdur Rahman Jami
Hazrat Shaikh Saadi
Hazrat Amir Khusro
Hazrat Makhdoom Syed Shahabuddin Peer Jagot

His wife and son:

At the age of 28, on insistence of his father Aalahazrat's engagement was fixed with the daughter of Hazrat Shah Wali Ahmad Saeb Balkhi^{RA} and his younger daughter's engagement was fixed with Aalahazrat's cousin Hazrat Hakim Shah Murad Danapuri.^{RA} The marriage ceremony of both the couple was arranged the same day.

The Pedigree (*Silsila-e-Nasab*) of Hazrat Shah Wali Ahmad Balkhi^{RA} is:

Hazrat Syed Shah Wali Ahmad Balkhi^{RA} (Aalahazrat's father-in-law and maternal grandfather of Hazrat Syed Shah Mubarak Husain Danapuri^{RA}) son of Syed Shah Faiz Ali Balkhi,^{RA} son of Syed Muhammad Tahir Balkhi,^{RA} son of Shah Muhammad Ashraf Balkhi,^{RA} son of Syed Shah Abdul Majeed Balkhi,^{RA} son of Syed Shah Sadaruddin Balkhi,^{RA} Syed Shah Hesamuddin Balkhi,^{RA} son of Syed Shah Saifuddin Balkhi,^{RA} son of Syed Shah Sultan Muhammad Durwesh Balkhi,^{RA} son of Hazrat Makhdoom Syed Ahmad Langar Dariya Balkhi,^{RA} son of Makhdoom Syed Hasan Dayem Jashn Balkhi,^{RA} son of Hazrat Makhdoom Syed Husain,^{RA} son of Nausha Tauheed Balkhi.^{RA}

(source: *Kanzul Ansaab*)

Riyazun Nisa gave birth to Hazrat Syed Shah Fakhruddin Husain^{RA} popular as Shah Mubarak Husain. When he was one year old his mother passed away. Thereafter Hazrat spent forty years in solitude and celibacy. When he was insisted by some people he married Bibi Badshah Begum, the daughter of Hazrat Khwaja Muhammad Yusuf Ahrari.^{RA} She gave birth to a son named Syed Shah Salamat Husain.^{RA} He died at the age of one year. And one year later his mother also passed away.

His favours and graces (*Faizan*):

In 1237 Hijri, when Aalahazrat was 34, Raja Daulat Rao Sindhia sent a request letter to Hazrat Khwaja Abul Barakat^{RA} and with great respect and reverence solicited his arrival at Gwalior. And with the passage of each day his appeals became greater and stronger. His son Hazrat Khwaja Abul Hasan^{RA} had already gone to Gwalior on the repeated requests of the said Raja. Hazrat Khwaja Syedna Abul Barakat Abul Olai^{RA} got ready to go to Gwalior. But those days there were a number of disciples in Hazrat's company who had gathered there to acquire spiritual knowledge and remained occupied in strenuous labour all around the day. It was a matter of concern that under whose supervision he should leave those students. Hazrat Khwaja Abul Barakat^{RA} began thinking as to who could discharge the responsibility as his representative during his absence. If it were only to look after the *khanqah* and conduct *urs*, choosing a person would not have been so difficult. But it was the matter of providing suitable leadership and guidance to the aspirants of spiritualism.

Instead of one name Hazrat was suggested different names when he talked suggestively and symbolically to some of his devotees about this issue. Hazrat became quiet. One day, from among those who had assembled there for spiritual learning he asked Hazrat Syed Shah Ghulam Husain Abul Faiyaz,^{RA} Hazrat Khwaja Shah Wajahullah^{RA} and Hazrat Khwaja Lutf Ali^{RA} etc. as to whose company provided them satisfaction and replete if they ever had a chance to sit in the accompaniment of their fellow students. Everybody answered in one voice that they felt greatly benefitted by the company of Hazrat Meer Qamaruddin Husain Saheb.^{RA} So Hazrat Khwaja Syed Shah Abul Barakat^{RA} gave *Ijazah* and *Khilafah* to Aalahazrat Syed Shah Qamaruddin Husain, appointed him his Caliph (*khalifa*) at Bargah-e-Ishq, Takiya Shareef, Meetan Ghat and left for Gwalior after handing over all his disciples (*mureeds*), devotees and pupils to Aalahazrat.

After Khwaja Abul Barakat^{RA} left Azimabad for Gwalior, Aalahazrat carried out duty of preaching and discourses. He not only took care of educational affairs but also managed *urs* and effectively performed total responsibility of the *khanqah*. Azimabad once again reached the zenith and became a delighted centre for Islamic canon (*Shariah*) and mystagogy (*tariqah*) when Aalahazrat regularly stayed at Azimabad and concentrated on proper conduct of imparting spiritual education. All young and old people became ambitious of his miraculous accompaniment and admitted his spiritual graces and favours. Not

only the disciples of Hazrat Khwaja Abul Barakat^{RA} but also the devotees and disciples of other scholars, with their permission or due to some nonchalance, came to him with the sense of devotion and reverence to seek his guidance and favour. His divine visionary power advanced those deprived people to the row of the accepted ones.

Taking a note of this condition Hazrat Maulvi Hasibullah Saheb Emadi^{RA} writes in ‘Tazkiratus Saaliheen’:

"He was extraordinarily perfect and possessed expertise in all streams of education. When Hazrat Syed Shah Abul Barakat decided to leave for Gwalior, he appointed him as his representative and inheritor. The effect of his accompaniment was very quick and he would make most of the people reach perfection in just a couple of his gracious accompaniment."

Hazrat Qazi Muhammad Ismail Qadeemi writes in ‘Akhbar-ul-Aulia’:

"When Hazrat Saheb (Khwaja Abul Barakat) decided to leave for Gwalior, he conferred on him (Aalahazrat) his position and all his disciples (*mureeds*) and caliphs (*khalifas*) received spiritual education from him (Aalahazrat)."

Hazrat Shah Muhammad Zafar Danapuri Abul Olai^{RA} writes in ‘Tazkira- tul- Abrar’:

"When Hazrat Khwaja Abul Barakat^{RA} decided to leave Azimabad for Gwalior, he organized a congregation and invited all the religionists, peers and *mashaikhs* and declared Hazrat Syed Shah Qamaruddin Husain as his inheritor. All the young and old people accepted him."

At Bargah-e-Ishq, Takiya Shareef, Meetan Ghat, Patna City, Aalahazrat continued to adorn the throne of the successorship of Hazrat Khwaja Syed Shah Abul Barakat^{RA} with his grace and wisdom from 1237 Hijri to 1255 Hijri. This period of approximately eighteen years was the golden era of Silsila-e-Munemia-Abul Olaiya. It witnessed more than thirty aspirants of spiritualism reach the zenith of accomplishment and became his caliphs and followers. The beneficiaries included sons of peers, wealthy people of the city, Sajjada Nasheens and disciples (*mureeds*) of other preceptors (*peers*).

His method of imparting training:

Training is very important in Sufism. Since training is impossible without accompaniment. That is why the certificate issued by esteemed *Mashaikhs* bears testimony to his accompaniment. Hence the proof of accompaniment is actually the proof of training. If somebody has not been able to properly obtain education but remains in the company, there are all the chances that he will acquire accomplishment. On the other hand, if somebody is educated but does not lack accompaniment and training there will be a lot of difficulties and complications in the route to his perfection.

That is why Sufis felt privileged to get the opportunity of accompanying more than one spiritual scholar and advised the same for others.

Aalahazrat enjoyed distinguished status and recognition because of his exemplary training and accompaniment. The effect of his company was exceptional. One who got his company always admired it and one who did not get this opportunity always desired it.

The very first criterion to join his training was correctness and purity of faith (*aqueedah*). Hence Qazi Muhammad Ismail Qadimi writes:

“He was on the path of Ahle Sunnah wal Jama'ah of the olden days and if he found any defect or flaw in someone's faith he would not allow him to his meeting until he corrects his faith.” If Aalahazrat neither accepted someone for his guidance and accompaniment nor did he refer him to someone else, he would be helpless wherever he went and he was never seen to be successful in Sufism.”

The then Sajjada Nasheen of Hazrat Makhdoom e Jahan's *Khanqah* Muazzam, Biharsharif, Hazrat Syed Shah Amiruddin Firdausi^{RA} also desired to get spiritual favour from Aalahazrat. So he sent a message to him expressing his ambition. In that message he expressed his intense desire and also mentioned his inability. He wrote that he was not able to bend his knees while sitting, for the sake of etiquette, even for a short time and sitting cross legged was out of manners. Hence considering his inability if he was allowed to squat, he would join Aalahazrat's accompaniment. He made another request saying that owing to some disease the doctors (*Vaids*) had advised him to smoke hubble bubble (*huqqa*) which had benefitted him too, so if allowed he

would remain away from his company for some time and perform this act along with the training process.

In response to the entreaty of Hazrat Sajjada Nasheen of *Khanqah Muazzam*, showing his modesty and graciousness he welcome him and expressed respect, reverence and thanks for the greatness of Makhdoom-e-Jahan. But while accepting and agreeing with the request he also placed two conditions from his side.

The first condition was that he (Aalahazrat) would always sit before him with proper manners and bend his knees while sitting (*do zanu*) and the second that he (Aalahazrat) would personally prepare the hubble bubble (*huqqa*) for his use.

It is said that Hazrat Syed Shah Amiruddin Firdausi^{RA} was greatly affected by his humility and grace and particularly impressed by his respect and reverence not only for Hazrat Makhdoom-e Jahan alone but also for his descendants. Once Hazrat Syed Shah Amiruddin Firdausi^{RA} went to attend a Majlis-e-Sama', luckily, Aalahazrat also came there. Moreover, on listening to a certain verse from the Qawwal, Aalahazrat experienced the state of ecstasy and exaltation. Seeing Aalahazrat in this condition, his desire to obtain his favour and grace (*Nemat e Qamaria*) got further intensified. Then suddenly Aalahazrat approached near him and spread his arms to embrace him. What could be better than this? He accomplished his ambition. Hazrat Syed Shah Ata Husain Fani^{RA} said about Hazrat Syed Shah Amiruddin Firdausi:^{RA}

"Tarbiat wa istifadah-e-sohbate az Hazrat Qutub-ul-Asr Syed Shah Qamaruddin Husain ba muaanqah yafta and"
(Aalahazrat Qamaruddin Husain extended in just one embrace the benefit and favour that could be obtained by accompaniment and strenuous effort)

Aalahazrat received blessings from six sources:

1. Abul Olaiya Ishqia Barakatia
2. Munemia Hasania Farhatia
3. Soharwardia
4. Sada-Suhagia
5. Qadria Mannania
6. Munemia Hasan Razaiya

Due to these blessings many attributions were showing effects in him. From Hazrat Ishque's chain, the collective grace of Hazrat Burhanuddin Khuda Numa^{RA} and Hazrat Makhdoom Munim Pak^{RA} produced extraordinary outcomes. On the other hand, the grace and favour of all the orders of Hazrat Makhdoom Munim Pak^{RA} was on its peak through Hazrat Hakim Shah Farhatullah Karimchaki.^{RA} And his engrossment in the Firdausia Munemia order had made him an endless ocean full of mysteries. The recitation of the spells of the Soharwardia order made all the statements pronounced by him very precious. Similarly the incorporation of other orders brought in him such varieties as each of his styles described:

Aisa to khush jamaal na aaya kahin nazar

(Such aesthetic beauty can be seen nowhere else)

Together with all these things his Owaisi attribute and that of his preceptors (*mashaikhs*) proved to be the icing on the cake. Hence he would choose the pattern of training for each seeker who came to him according to his internal interest and ability and through that route he would guide him to accomplishment of his goal. Some would attain perfection with the Munemia Farhatia favours and some other would be enlightened with the grace of Ishquia order. Soharwardia Qumri would be the spell of recitation for some aspirants and some others would attain perfection by adopting the Sadasuhagi order.

The charm of his accompaniment reminded his predecessors. One who came to him with specific objective or desire was always satisfied and one who came without any specific desire also got a share from the destiny. Thus Hazrat Syed Shah Ata Husain Fani^{RA} says:

"Aalahazrat conducted special sessions for special and specific training for all during which he would give individual attention to a person and he would get included to those lucky people who dived into the ocean of weirdness with their extraordinary spiritual advancement."

The son and inheritor of Hazrat Makhdoom Husain Nausha Tauheed Balkhi,^{RA} Hazrat Maulana Shah Alimuddin Balkhi^{RA} mentions about the time when he was advancing on the path of Sufism under the guidance of Aalahazrat:

"The period between Asr and Maghrib was stipulated for the assembly of devotees with Aalahazrat and that after Maghrib

was fixed for the education of Hazrat Shah Mubarak Husain Saheb^{RA} (Aalahazrat's son) and nobody else was allowed to be present at that particular time. I was not aware of this schedule. Once I appeared there after the Maghrib (evening) prayer and sat meditating respectfully. At the end of the meditation I asked him if my presence was probably against his wish because I could not experience the peace and pleasure in the meditation that day which I usually felt. He replied that it was true and further said that I was allowed to be present at that time from that day onwards."

(P 33-34 of 'Halaat e Shah Aleemuddin Balkhi', manuscript)

Daily routine:

Performance of daily activities with punctuality not only keeps one healthy and provides pleasant feelings but also plays very important role spiritually. *Namaz*, the first and the most important worship in Islam has been declared, by the Islamic canon, compulsory with the punctuality of time.

Aalahazrat was also very punctual of time and expected the same from others. His daily routine was organized as follows:

He would come down from the first floor in the morning and teach Arabic and Persian books till the time of *Chasht* (forenoon). On this occasion many disciples used to study from him the books of Hadith (holy tradition), *Fiqh* (Islamic Jurisprudence) and *Tasawwuf* (Spiritualism) apart from *Sarf* (Arabic Morphology), *Nahw* (Arabic Grammar) and *Insha* (the art of literary composition). It is mentioned in a chapter of 'Asrar-e- Qamaria' about one of his disciple studying 'Bahar-e Danish'. He also prescribed medicine or gave some suitable advice simultaneously to one who came to him with some critical problems or incurable disease and thus he solved problems and treated patients. That was nothing but his miracle as he had not obtained any regular degree or speciality in the science of medicine. He sometime whiffed over the patient or gave written spells which improved his condition. One day a person suffering from leprosy arrived at his *khanqah* and repeatedly requested him to advise some medicine and pray to God that he might get rid of that life threatening disease. Hazrat kept listening to him for some time. Then he asked the man to look towards him and went into meditation and cured the man just by his meditation. He removed the disease from the man and threw it on a healthy papaya tree in the premises of the *khanqah*. The man got

cured but the papaya tree started drying up from that day onwards and finally fell down.

Traders also used to visit him before noon in connection with business and the sale and purchase of shawls took place. The money gained from the business of shawls was his source of income. That was the time when the rich and the high profile people of the city also used to visit him. In the afternoon he would leave the place and go for fresh ablution (*wuzoo*). Everybody else would also depart. After *wuzoo*, the curtain of his room where he prayed in peace would fall and he would close his eyes as if he were meditating. After some time he would take his meal and nap for a while. During this, it never happened that he felt drowsiness or lethargy.

During the summer when it was very hot and the khus curtains made it pleasant and cool, everybody would sleep but he did not even doze. At this time he did not also talk to anyone. Only if it was very important he would answer the question, but in short. Aalahazrat told his followers that he had a definite time for contemplation. Hence Hazrat Syed Shah Ata Husain Fani Danapuri^{RA} cum Gayawi (the composer of *Asrar-e-Qamaria*) writes that he had the opportunity to live in his company for a long time but could not say with confidence and he only apprehended that the time when Aalahazrat rested after the meal of the day was the time of his contemplation.

At the time of *Zuhr* he would perform *wuzoo* and come out of that bungalow and the door of the bungalow would be closed. Then he would perform the *namaz e Zuhr* and till the *namaz e Asr* he would teach his disciples the lessons from spiritualism and Sufism. After the *namaz* he would meditate and provides both external and internal attention and grace to the devotees. All the devotees of the city would be engrossed in meditation before him that time and those from outside the city would join him in meditation at that time from wherever they lived and hence they would also be benefitted. He would end meditation before dusk (*Maghrib*), perform fresh ablution (*wuzoo*) and, after the namaz of *Maghrib*, get himself engaged in teaching those dear ones who used to stay at his *khanqah*. Thus the door would be closed and nobody was allowed to enter so that there might be greater benefits of concentration and contemplation. The lamp would also be put off considering its light as obstacle. The devotees would be engrossed in meditation and Hazrat would enrich them with his grace. When the early part of the evening was over he would perform the namaz of *Isha* and thereafter take meal. Then he

would leave and a servant carrying a lamp, *Musalla* and *Aaftaba* would accompany him. He would be in solitude there. Nobody was allowed to go there. No one knows about his activities in the night time. But seeing his glorious and radiant face in the morning it seemed that he remained awakened throughout the night. In the month of Ramadhan his schedule of the night would change. He would stay at the ground floor instead of the upper floor and all the people present there would have the opportunity of getting his company in recitation of spells, meditation and contemplation etc.

This was the routine which he strictly followed both while staying somewhere and while traveling. Sometimes in the morning or in the evening he would enjoy riding on a hansom (*bagghi*) too. Apparently it might be considered that he was on a pleasure trip but actually he came out to benefit the people on the way through his extraordinary method of training.

To visit, serve and concentrate on the holy grave (*mazaar*) of Hazrat Makhdoom Shah Muhammad Munim Pakbaz^{RA} was also included in his daily routine. In the solitude of night he would personally do the service of Hazrat's mazaar, meditate there and get greatly benefitted by Hazrat's grace.

His Food:

The food items he took also reflected his grace and charity. He usually ate reddish flattened rice (*saathi chawal*) that too some had chaff on them and that was not even garbled or sifted and pulse (*daal*) without oil. Sometime he would take pickles. His evening meal was roti of the wheat flour which was not sieved and daal which was not oily. Sometimes qalia was also cooked for the devotees. Variety of dishes like Naan, sausage (*kebab*), cream (*baalai*), molasses (*sheera*), basmati rice and qalia would be served on the dining sheet everyday for those who were present there as well as visitors and guests. This proved that contrary to the custom of the world he offered variety of dishes on his dining sheet for others but his own food was dry, dour, ordinary and of low quality. It is also noteworthy that he wore costly clothes but his food was very ordinary.

Sometimes *Roghani Roti* and *Kebab* was cooked for his dear ones who were receiving spiritual training and food served to them was in accordance with their demand so that their interest in Sufism (spiritualism) might not be affected.

He was so particular and careful about *Halal* food that he hardly accepted invitation from anyone. Whenever he went to Danapur from Azimabad, he would not take food at anybody's house.

Conduct and Dressing:

There was so much charity, grace and generosity in his behaviour that nobody departed from his assembly unhappy or dissatisfied. One who came crying would return smiling. One who came with defect in his faith would return from him with purity of faith. One who came with the feeling of dislike would return as a devotee. One who came there as seeker returned as giver and provider.

He refrained from going to the houses of the materialistic or worldly people and eating anything there. He not even liked to invite such people. But he used to meet one who came for the purpose of trade only during the time that was stipulated for business otherwise not.

His divine vision clearly understood the behaviour of the people he met. He always respected one who possessed the characteristics of asceticism (*fageeri*) in him irrespective of his outfit. And he did not show any respect for one who was dressed like an ascetic (*fageer*) but did not have such qualities.

After having received the certificate of *Ijazah*, *Khilafah* (caliphate) and permission of *Rushd-o-Hidayah* (guidance) he put on saintly attire. Seeing the excessive rush of devotees and followers he got attracted towards the *Malamati* style which had no attraction for the viewers and he prevented himself from being the centre of attraction for people. Hence, following elders, he used to put on *kulah* and *khirqah* only as reliquary (*tabarruk*) and usually wore costly loose knee length cloak (*chogha*) and shawl as the wealthy ones. As a result seeing him in that clothing and appearance the crowd of unwanted materialistic people got reduced and only the people with divine wisdom and internal consciousness came to him dutifully and selflessly staking their lives.

Livelihood:

Hazrat chose business as his source of bread and butter and personal expenditure but he had no shop or market. There was a bungalow, in his two-kattha residential plot, which he used at a particular time of day for the business of shawl. He also used to make embroidery on

some shawl personally. Hence handicraft and the business of shawl was the pure source of his income. He fully relied on *Allah* in business also and always remained contented and thankful. Thus he never accepted offerings from his caliphs, devotees and followers but he himself offered them help in times of need. And some followers got financial help from him on daily or monthly basis. He always showered mercy and help to the poverty-stricken and destitutes.

He not only denied to take a share from his paternal property but also disliked to touch it. He never accepted even a penny from the income (royal gifts) that came against that property or *zamindari* and enlivened the trait of having no passion except that of *Allah*. The author of 'Akhbar-ul-Aulia', Qazi Muhammad Ismail writes in this context:

"Aalahazrat did not accept offerings from anyone. Hoping to get rid of some problems or crisis, if someone offered him something, he would declare it as *hunda* (inclusive agreement) and solve his problem. Then he would distribute that offering among those people who relied solely on Allah to keep their body and soul together. He treated even a bit of that amount as unlawful (*Haram*) for his family and himself."

His works:

Although Aalahazrat used to remain very busy round the clock in teaching, preaching, training, guidance and search for halal income etc., yet he managed to find time for composition, editing and interpretation etc. Hence following is the brief introduction of some of his precious and memorable works of educational excellence:

1. Jawahar-ul-Anwaar

Spread over 34 chapters (*jawahar*), this precious creation clearly and amply elaborates the working aspects of Sufism. Jawahar-ul-Anwar, on one hand, is an extremely valuable blessing for the aspirants of Sufism and, on the other hand, it enjoys the status of authentic citation for the accomplished saints. Dozens of its manuscripts are safely available in different libraries and abbeys (*khanqahs*) of India which is a testimony to its popularity. Four of its manuscripts are available at Khanqah Munemia Qamaria and its Urdu version (translation) will be soon available for the readers *Insha Allah* (If Allah wills).

Besides Jawahar-ul-Anwar we have also come to know about some journals and creations but to throw light on them will only be supposition now.

2. Fayeza-ul-Barakat:

Aalahaazrat noted down and compiled the sermons and discourses (*Malfooz*) of his preceptor (*pir-o-murshid*) Hazrat Khwaja Syed Shah Abul Barakat Abul Olai (Death 1256 Hijri). Its original form, with Urdu translation, was published by 'SILSILAH' at Khanqah Munemia Qamaria, Meetanghat, Patna. Spread over 12 sessions (*majlis*) this collection of discourses is brief but highly important. In fact this book is based on the interrogation between the preacher and its compiler. It gives an overview of the situations faced by the learners and aspirants of spiritualism. It provides solutions to many problems that come across the people advancing on the path of truth and reality, following which the aspirants can reach accomplishment. Date of compilation was not mentioned on the original copy of 'Fayeza-ul-Barakat', the collection of discourses.

It is estimated that it might have been compiled between 1226 Hijri and 1230 Hijri. It was the period when Aalahaazrat was rapidly advancing on the path of Sufism with the guidance of Hazrat Khwaja after Hazrat Hakim Shah Farhatullah Karimchaki^{RA} had passed away. It also seems that the schedule of writing daily proceedings (sermons) came to a break for some reason and could not advance further.

3. Risalah-e- Murshidiya

Aalahaazrat compiled the discourses of his preceptor Hazrat Hakim Shah Farhatullah alias Hasan Dost Karimchaki as 'Risala-e-Murshidiya'. Its manuscripts are also adorning different libraries. This magazine is also under the process of translation and it will be published soon *Insha Allah* (If Allah wills)

4. Maktubat (Written communication, letters)

Aalahaazrat also wrote letters to impart education and training to some of his caliphs and followers. A collection of his letters is also available at the library of Khanqah Munemia Qamaria.

5. Sharah Rubaiyat-e-Jami (A commentary of the quartets (Rubai) of Jami)

Aalahazrat had got 'Faiz-e-Owaisi' (Owaisi grace) from Maulana Abdur Rahman Jami. He used to recite these quartets in his congregations on several occasions and got their meaning recorded which has been compiled as 'Sharah Rubaiyat-e- Jami'.

6. Malfoozat-e-Makhdoom Shah Hasan Ali

Hazrat Makhdoom Shah Hasan Ali (death- 1224 Hijri) was the preceptor (*Peer-o-Murshid*) of Aalahazrat's preceptor, Hazrat Hakim Shah Farhatullah Karimchaki. Aalahazrat also had the privilege of his accompaniment. At the time of his death Aalahazrat was also present before him along with his preceptor. He has written an eye witness account of that time. Its manuscripts are also available at different libraries. The translation of this *Malfooz* (collection of discourses) together with that of 'Maktubat-e- Hasania' has already been published.

Attachment to poetry and verses

Aalahazrat's collection of Urdu and Persian poems (*deewan*) has not yet been found but his Urdu and Persian Ghazals (poems) are found in different diaries which testifies his attachment to pure poetry. His literary pseudonym (*takhallus*) was 'Faraque' (absence) and he usually wrote his poems on the theme of 'Ilm-e-Tauheed' (the knowledge of oneness of Allah).

His Miracles:

Despite his patience and endurance, many superhuman acts or miracles have manifested from him on several occasions. The compiler of 'Asrar-e Qamaria', Hazrat Syed Shah Ata Husain Fani, has clearly mentioned about it in "Kaifiyat-ul-Aarifeen".

His affinity with the contemporary people:

Aalahazrat had very sweet and intimate acquaintance with his contemporary scholars and *mashaikhs*. Having shifted from Phulwarisharif, and settling at Azimabad, when the Mojibi Emadi family after staying at different places finally got established at the present Mangal Talab and old Shah Mattha ki Gadhi in around 1238

Hijri and founded the *khanqah*, Hazrat Maulana Shah Nasirul Haque Emadi virtually reorganized the Emadia order. And after his issueless death his own brother, Hazrat Maulana Shah Ali Amirul Haque became the inheritor (*Sajjada Nashin*) of Emadia order. Janab Syed Badarul Hasan, the grandson (maternal) and disciple (*mureed*) of Hazrat Shah Ali Amirul Haque writes in his autobiography:

"Hazrat Munim Pak's *khanqah* and seat (*gaddi*) is at Meetanghat. Seeing which it seems that it is ancient and dates back to the imperial period. His grave (*mazar*) is close to the premises of the mosque. He was a great and miraculous Sufi saint of the Abul Olaiya order. The writer has not seen the ancient saints. From many great ancestors, I used to hear praises about Shah Abul Barakat and Shah Qamaruddin Saheb. They were the Sufi saints of this clan. The writer saw Shah Azizuddin Saheb on this seat. In fact he was a brave young man and he possessed the divinity of a saint.

(page 8, epilogue)

Aalahazrat used to go to Khanqah Mujibia at Phulwarisharif when Hazrat Shah Nematullah Qadri was the Sajjada Nashin there. After him Aalahazrat had very intimate association with Hazrat Maulana Shah Abul Hasan Fard Phulwarwi. When Aalahazrat went to Phulwarisharif on some occasion, he used to meet both of these people. He also attended the leading urs celebrations there. The son of the Sajjada Nashin of Khanqah Mujibia, Phulwarisharif, his dear ones and disciples (*mureeds*) also used to come to have the privilege of meeting Aalahazrat at Khanqah Munemia, Meetanghat and Bargah-e-Ishque. They also attended different urs celebrations there. Aalahazrat also attended the 'Turban Offering Ceremony' (*dastaar of sajjadgi*) of Hazrat 'Fard' at Khanqah Mujibia and on that occasion Hazrat Nematullah had given distinct evidence of spiritual power of disposal (*tasarruf-e-batini*) and posthumous power of disposal (*tasarruf baad-al-wisaal*). The verses written by Hazrat 'Fard' on the demise of Aalahazrat also depict his love and reverence for Aalahazrat.

Hazrat Shah Tikiya,^{RA} the eminent theopatetic saint (*majoob*) of Patna used to be engrossed, isolated from the world, in the memory of the supreme spirit, *Allah*, by the roadside near Nauzar Katra and did not even care about covering the body with clothes. But whenever Aalahazrat passed from that side he used to say restlessly before his arrival:

kapre laao, mardua aa raha hai
(Bring clothes, the man is coming.)

After his body was covered, Aalahazrat would reach there and both of them would stare at each other silently for sometime and after the departure of Aalahazrat from there he would again throw away his clothes.

After the death of Aalahazrat, when the compiler of Asrar-e-Qamaria, Hazrat Syed Shah Ata Husain Fani Munemi,^{RA} was returning from the program of Chehlum of Aalahazrat and passed by Hazrat Shah Tikiya at Nauzar Katra, he called him and said:

Sautan chala gaya. Ab mujhse kuch nahin ho sakta
(The co-wife (*Sautan*) has gone. Nothing can happen from me now.)

Hazrat Fani said that Hazrat Shah Tikiya Shah^{RA} wept a lot and died on the same date after one year, 22 Shaban 1256 Hijri. Aalahazrat said good bye to this world at the age of 52 after completing the night of 20th Shaban-ul-Muazzam and right at the time of sunrise. As per his will he was put to grave in the premises of Mulla Meetan's mosque in the vicinity of Hazrat Qutub-al-Alam Syedna Makhdoom Munim Pak.^{RA} The year of death as ascertained from the verse of Khwaja Husain Ali Khan is 1255 Hijri.

His eminent khalifas

The list of his accomplished caliphs, who had obtained initiation (*bayaat*) from somewhere else but attained perfection in Sufism under his training and guidance, is very long. Some representatives were those whose training remained incomplete because they died in the life-span of Aalahazrat. Names of some of his leading and blessed representatives are as follows:

1. Hazrat Maulana Syed Shah Mubarak Husain Munemi (Death 1273 Hijri)
2. Hazrat Syed Shah Muhammad Qasim Danapuri (1281 Hijri)
3. Hazrat Syed Shah Ata Husain Fani Danapuri cum Gayawi (1311 Hijri)
4. Hazrat Khwaja Shah Lutf Ali (Death 1260 Hijri)
5. Hazrat Khwaja Wajhullah Abul Olai (Death 1266 Hijri)
6. Hazrat Maulana Alimuddin Balkhi (Death 1278 Hijri)
7. Hazrat Syed Shah Muhammad Ghulam Husain Abul Faiyaz (Death 1279 Hijri)
8. Hazrat Syed Shah Muhammad Hasan alias Syed Mian Raipuri (Death 1248 Hijri)

9. Hazrat Syed Shah Moneeruddin Balkhi (Death 1252 Hijri)
10. Hazrat Syed Shah Jalaluddin Kasarwi (Death 1270 Hijri)
11. Hazrat syed Shah Amjad Husain Balkhi
12. Hazrat Khwaja Sultan Jaan
13. Hazrat Khwaja Miran Jaan
14. Hazrat Khwaja Imamuddin (Death 1254 Hijri)
15. Hazrat Shah Muhammad Husain Mohiuddin Nagri
16. Hazrat Hafiz Jamaluddin Jalesari
17. Hazrat Shah Amanullah Danapuri
18. Hazrat Sahebdad Khan
19. Hazrat Shaikh Ghulam Muhammad alias Shaikh Muharrir
20. Hazrat Faiz Ali Khan
21. Hazrat Khwaja Jaan
22. Hazrat Syed Shah Ali Husain Danapuri
23. Hazrat Syed Shah Mardaan Ali
24. Hazrat Syed Shah Muhammad Sajjad Danapuri
25. Hazrat Syed Shah Ali Ahmad Balkhi
26. Hazrat Syed Shah Muhammad Wajid Danapuri
27. Hazrat Syed Shah Jamaluddin Danapuri (Death 1250 Hijri)
28. Hazrat Hakim Syed Shah Murad Ali Danapuri (Death 1260 Hijri)

The holy seat of his sacred *Sajjadgi* was adorned by his son Hazrat Maulana Syed Shah Fakhruddin Husain popularly known as Mubarak Husain Munemi. Hazrat Hakim Shah Muhammad Shoaib Phulwarwi wrote about his Successorship (*sajjadgi*) in his 'Tajalliyat-ul-Anwaar' (Manuscript, page 304-305, Part 1)

The reason for reaching the title of Inheritance of Hazrat Makhdoom Munim Pak's shrine to his family, that I have heard from my elders, is as follows:

It is said that the crisis of successorship after the death of Hazrat Makhdoom Munim Pak^{RA} became very serious because all his caliphs had attained accomplishment in the life-time of his preceptor (*murshid*). Each of them was a great personality and almost everybody had formed a group. So it was not strange about this matter to become the topic of discussion in public. So comprehending the seriousness of the matter Hazrat Ruknuddin Ishque, who was confidant and dear to all and also respected by Hazrat Munim Pak^{RA} for being the grandson of his preceptor (*peer*) Shah Farhad^{RA} chose a young man himself from the group of representatives. And on the occasion of the *Fatiha-e-Chaharum* of Hazrat Munim

Pak,^{RA} when everybody looked around in perplexity, Hazrat Ishque adorned Hazrat Khwaja Hasan Raza Raipuri^{RA} with attire (*Khirqah*) relics (*tabarrukat*) of Makhdoom Saheb and declared him as the successor (*Sajjada Nashin*).

Although Hazrat Khwaja Hasan Raza^{RA} was not ready to discharge that responsibility, yet he could not deny the selection of Hazrat Ishque and other representatives of Hazrat Makhdoom Saheb. Finally he had to accept. Hazrat Khwaja Hasan Raza^{RA} also stayed permanently at the *Aastana-e-Munemia* (shrine of Hazrat Munim Pak) in Patna as long as Hazrat Ishque was alive, but after his death he started living more at Raipura, Fatuha. It was so to some extent because of his requirement at Raipur *Khanqah* and also because he experienced loneliness after the death of Hazrat Ishque. Silence spread all around Aastana Munemia those days. Assaying the situation Hazrat Khwaja Abul Barakat^{RA} took over the management of *Aastana-e-Munemia* and started duly organizing *urs* celebrations and other programs. After sometime when Hazrat Khwaja Abul Barakat^{RA} had to leave for Gwalior, this responsibility was handed over to Hazrat Syed Shah Qamaruddin Husain.^{RA} He discharged this responsibility throughout his life. After the death of Hazrat Shah Qamaruddin,^{RA} his son Hazrat Syed Shah Fakhruddin alias Mubarak Husain^{RA} was appointed as his successor. Apart from his personal qualities and contemporaries, Hazrat had also got favours from almost all the representatives of the celebrated orders who had served Makhdoom Saheb's shrine as Sajjada, patron or guardian.

Hazrat Syed Shah Fakhruddin^{RA} had got *Bayeat*, *Ijazah* and *Khilafah* primarily from his grandfather Hazrat Shah Shamsuddin Husain,^{RA} who got from Maulana Khwaja Hasan Raza,^{RA} who got from Hazrat Munim Pak.^{RA}

Hazrat Syed Shah Fakhruddin Husain's second chain of connection was through his father Hazrat Shah Qamaruddin Husain,^{RA} who had it through Khwaja Abul Barakat, who had it through Hazrat Ishque, who had it through Makhdoom Munim Pak.

Third chain came to Hazrat Shah Qamaruddin Husain^{RA} through Hakim Shah Farhatullah Chhaprawi Karimchaki,^{RA}

who got through Hazrat Hasan Ali,^{RA} who got through Hazrat Munim Pak.^{RA}

These three great personalities were the greatest among the representatives of Hazrat Munim Pak.^{RA} Orders of these people are still prevalent. Owing to balanced inclusion of the graces of all the three great representatives of Hazrat Makhdoom Munim Pak^{RA} in him, Hazrat Shah Fakhruddin Saheb possessed all the qualities of successorship (*Sajjadgi*). Hence, due to this reason his nomination as the successor of Hazrat Munim Pak^{RA} was logical."

Hazrat Syed Shah Tajammul Husain Raipuri^{RA} had also transferred all the authorities of successorship (*Sajjadgi*) to Hazrat Syed Shah Mubarak Husain Munemi Saheb.^{RA} Hence the successorship of three great personalities of his lineage i.e. Hazrat Shah Abdul Mannan Qadri Dehlavi cum Azimabadi,^{RA} Hazrat Makhdoom Shah Muhammad Munim Pak^{RA} and Aalahazrat Syed Shah Qamaruddin Husain Munemi Saheb,^{RA} had collected in his authority.

The chain and tenure of the Sajjadanashins of Khanqah Munemia Meetanghat Dargahsharif

1

Hazrat Maulana Syed Hasan Raza Raipuri

(1185 - 1215 Hijri / 1771 – 1800 AD)

He was born in 1154 Hijri at Fatuha, Raipura village in Patna. His father, Hazrat Syed Abdullah, was a hereditary preceptor (*peer*). The tradition and order of Sufism was descending in his family from generation to generation. As per tradition he started acquiring education. He attained expertise in Islamic education in accordance with the contemporary curriculum. He then got attracted towards the accompaniment of *Aulia Allah*. It was those days when Hazrat Munim Pak^{RA} had arrived at Patna from Delhi and his popularity had spread all over. At the age of 16, he came to Hazrat Makhdoom and, being influenced by him, became a disciple (*mureed*) under his sacred hands. After that he continued to remain in his service for 15 years, attained all around perfection and achieved accomplishment. Hazrat Makhdoom Munim Pak^{RA} granted him *Ijazah* and *Khilafah*. He was very dear to his preceptor (*peer-o-murshid*). That is why when Hazrat Makhdoom Munim Pak^{RA} was asked as to which caliph he wanted to be his successor (*Sajjada Nashin*), he replied that he liked Hasan Raza.^{RA} When he was 31, Hazrat Makhdoom departed his life on 11th Rajab 1185 Hijri and, on the day of his *Chaharum*, all the scholars (*Ulemas*) and *Mashaikhs* of the city appointed him as the successor of Hazrat Makhdoom Munim Pak.^{RA} He ornamented the seat of Hazrat Makhdoom Munim Pak^{RA} for 30 years.

He was strictly bound to Islamic canon (*Shariah*) and he never missed telling the beads (*wird-o-wazaif*) together with *Namaz* and other prayers in the silence of the night time. He also used to teach the globally renowned *Masnavi* of Maulana Rumi to his disciples. He was unconquered by the materialistic fascination of the world. He spent all his life relying on Allah in an ascetic way (*faqirana*). He liked smoking Hubble Bubble (*Hooqa*). Whenever he tossed up the smoke from his hubble bubble on someone, he would be lost in pure and unrestrained joy.

Once he went to Phulwarisharif to attend the annual *urs* ceremony in the month of Rabi-ul-Awwal. The program of pure *Sufi Qawwali* was going on and people were delightedly swinging. Two Englishmen came from somewhere and started laughing at the emotions of the people. At that time, he was smoking *Hooqa* at the veranda next to the hall where *Qawwali* was going on. Seeing the mock laughter of the foreigners, he drew a pull from the *hooqa* and threw its smoke on them. Their laughter disappeared instantly and both of them got carried away by the emotion. They started heaving a sigh, raising slogans and rolling on the floor. Seeing their condition, people somehow removed apart the weapons from their belts so that they might not get hurt or injured while they were elated. After sometime when their condition improved, both of them fell on his feet with extreme veneration and were accepted. Thereafter, they always used to come see him at Meetanghat and got benefitted.

He was very soft-spoken and kind-hearted. A huge number of common people were his disciples (*mureeds*), especially the number of his *mureeds* in Patna, Barh, Surajgadha, north Bihar and eastern Bihar was vey large.

He departed his life on 12 Muharram-ul- Haram 1215 Hijri at the age of 60. His shrine (*mazar-e-mubarak*) is still a centre of reverence for the people in the premises of his *Eidgah* at his village Raipura in Fatuha of Patna district. He left after him a son named Syed Shah Ghulam Hasan^{RA} and two daughters. His famous caliphs are as follows:

1. Shah Rahmatullah (Biharsharif)
2. Maulana Shah Abdur Rahman Muwahhid Lucknavi(Pandayan, Lucknow, U.P.)
3. Syed Shah Shamsuddin Husain Danapuri
(the father of Aalahazrat Syed Shah Qamaruddin Husain Munemi)
4. Hazrat Syed Shah Abdul Qadir
(the maternal uncle of Aalahazrat Syed Shah Qamaruddin Husain)
5. Hazrat Shah Ibrahim Husain Naoabadi (Shah Bhoju Saheb)

The famous poet Qazi Muhammad Sadique Khan Akhtar etc were also included in his disciples (*mureeds*).

Hazrat Syed Shah Ghulam Hasan Munemi Raipuri

(1215 - 1266 Hijri / 1800 – 1849 AD)

He was the son of Hazrat Maulana Syed Hasan Raza Raipuri^{RA} and, after the death of his father, he became the second successor (Sajjada Nashin) of Hazrat Makhdoom Munim Pak, at the age of 20, on 16th. Muhamarram-ul-Haram 1215 Hijri.

He received his education and training from his father and he was the disciple and caliph of his father. He was also kind and generous like his father and he was also very punctual about his daily routine of telling the beads and worshiping Allah. He used to organize the urs ceremony of his preceptors (*peers*) in very orderly manner. He was also a poet of high quality and his literary pseudonym was 'Munemi'. Manuscripts of many of his masnavis and poems are safely preserved at the library of the Khanqah Munemia, Meetanghat.

He departed his life on 24th Muhamarram-ul-Haram at the age of 76. His shrine (mazar) is situated closely towards the foot of his father's grave at Raipura, Fatuha. He had two sons, Hazrat Syed Shah Muhammad Ahsan (Syed Mian), Hazrat Syed Shah Amanat Husain and a daughter who was married to Hazrat Syed Shah Alimuddin Raipuri.

Hazrat Syed Shah Muhammad Ahsan (Syed Mian) Munemi (1247 - 1248 Hijri / 1831-1832 AD)

He was born in 1214 Hijri at Raipura in Fatuha. He was the eldest son of Hazrat Syed Shah Ghulam Husain Munemi. He had the privilege of being the disciple (*mureed*) and caliph of his father after attaining expertise in Islamic education based on the contemporary curriculum. His father was an intimate friend of Aalahazrat Syed Shah Qamaruddin Husain Munemi and an admirer of his personality and greatness. His father had entrusted him to Aalahazrat. Aalahazrat paid personal attention on him and taught him special lessons of spiritualism. That is why he became a Sufi saint of very high standard at a young age. Aalahazrat also granted him caliphate of his order. He was also a protector (Hafiz) of 15 paras of the holy Quran. With the permission of Aalahazrat, he also used to impart education and training and the aspirants of spiritualism were strangely benefitted by him. When his father, Syed Shah Ghulam Hasan, planned to leave for Haj he appointed him his third successor (Sajjada Nashin) considering him suitable for the job in all respects. At the age of 34 he became a patient of pain in legs and left for heavenly abode on 7th Muharram 1248 Hijri and he was put to grave close towards the foot of the his grandfather's shrine. He left a son, Syed Shah Tajammul Husain Munemi, after him.

Hazrat Maulana Syed Shah Tajammul Husain Munemi Raipuri (1266 - 1271 Hijri / 1949 – 1854 AD)

He was born in 1235 Hijri at Raipura in Fatuha. He received his education and training from Hazrat Syed Shah Muhammad Ahsan and grandfather, Hazrat Syed Shah Ghulam Hasan Munemi. After education he got the privilege of being a disciple (*mureed*) of his grandfather. Thereafter his grandfather entrusted him to the accompaniment of Aalahazrat Syed Shah Qamaruddin Husain Munemi. Aalahazrat took special interest in his training and he got duly benefitted from him. After the death of Aalahazrat he devoted himself to the service of his son Hazrat Syed Shah Mubarak Husain Munemi and obtained Ijazah and Khilafah from him.

He had no issues and generally resided in the north Bihar. That is why he handed over the successorship of Hazrat Makhdoom Munim Pak and all the concerned authorities to his preceptor in 1271 Hijri (1854 AD). He departed in Jamadi-ul-Ukhra 1273 Hijri (1857 AD).

Hazrat Syed Shah Mubarak Husain Munemi

(1271 - 1273 Hijri / 1854 – 19857 AD)

His name was Syed Shah Fakhruddin Husain but his father used to call him Mubarak Husain. So he became popular by this name.

He was born in Shah Mannan Ki Garhi, Mughalpura, Patna City on 18th Zeeqada 1231 Hijri. He received his education and training from Aalahazrat (his father). Then, as desired by his father, he became *mureed* of his grandfather, Hazrat Syed Shah Shamsuddin Husain Danapuri. His father granted him Ijazah and Khilafah of all his orders and declared him his inheritor. His father Aalahazrat Syed Shah Qamaruddin Husain Munemi gave special attention to ensure his spiritual advancement. He always kept him in his company and made him competent and accomplished in all respects and thereafter granted caliphate of all his orders.

When he was 24, his father, Aalahazrat, departed his life. On the day of Aalahazrat's *Fatiha-e-Chaharum*, he was adorned with the successorship (*Sajjada Nashini*) by lots of Sufi saints and *Sajjada Nashins* who had come from far and near places.

Showing respect to his father when his father was alive, he never accepted anyone as his disciple (*mureed*). After his father a large number of people had the privilege of becoming his disciples (*mureeds*). Even the disciples of other preceptors, with their permission, got themselves spiritually benefitted by him.

His clothing was truly like that of his father. His manners and conduct reminded of great Sufi saints. Both the young and the old eagerly loved and respected him.

His first wife was the daughter of Hazrat Syed Shah Murad Ali. When she died, he married the daughter of his maternal uncle (*mamu*), Shah Hasan Ahmad. She also died and he was married to the daughter of Khwaja Zakir at Shah ki Imlí, Patna City. He had four sons from her:

- 1. Hazrat Syed Muniruddin Husain Munemi
- 2. Hazrat Syed Shah Azizuddin Husain Munemi
- 3. Hazrat Syed Shah Sharafuddin Husain Munemi
- 4. Hazrat Syed Shah Raziuddin Husain Munemi

He earned his bread and butter through the business of hansom (*bagghi*). Sometimes he traveled to Calcutta for this purpose. Wherever he went people got attracted towards him by seeing his luminous and impressive gesture, became his *mureeds* and brightened their future.

He always kept himself away from display of miracles but people used to benefit from his miracles everyday.

In AD 1848, he purchased a plot of land to the north of his *Khanqah* at Meetanghat and extended its premises. He accepted the successorship (*Sajjada Nashini*) of Hazrat Makhdoom Munim Pak^{RA} on insistence of Hazrat Syed Shah Tajammul Husain Munemi Raipuri^{RA} in 1271 and from that time onwards he went on discharging all the responsibilities of *Khanqah* Munemia, Meetanghat. That is how three successorships got collected in him.

- i. He was appointed by his grandfather as the 21st. successor of Qadri Mannani order that descended from Hazrat Shah Abdul Mannan Qadri Dehlavi cum Azimabadi.^{RA}
- ii. He is the first successor (*Sajjada Nashin*) of his father Aalahazrat Syed Shah Qamaruddin Husain.^{RA}
- iii. He became the fifth successor of the Khanqah-e-Munemia of Hazrat Makhdoom Munim Pak after Hazrat Syed Shah Tajammul Husain Munemi Raipuri.^{RA}

He departed his life at the age of 41 on Monday the 13th. of Zilhijja 1273 Hijri at his ancestral house at Shah Toli, Danapur. Next day after the Namaz of *Zohar*, he was put to grave in the tomb of his ancestors. As those during his lifetime, many miraculous happenings were observed at the time of his death too. His disciples have compiled them separately in the form of a book. His famous Caliphs are:

1. Hazrat Maulvi Syed Shah Hamiduddin alias Maulvi Mangan
2. Hazrat Maulvi Syed Wajid Husain Balkhi
3. Hazrat Syed Shah Tajammul Husain Munemi Raipuri
4. Hazrat Syed Shah Muhammad Yahya Abul Olai Azimabadi
5. Qazi Muhammad Ismail Quadimi
6. Hazrat Shah Abul Barakat Madanpuri Danapuri
7. Hazrat Syed Shah Wazir Ata Danapuri

Hazrat Maulana Syed Shah Muniruddin Husain Munemi

(1273 - 1287 Hijri / 1857 – 1870 AD)

He was born in 1263 Hijri at his paternal house in Shah Toli, Danapur. He was the eldest son of his father, Hazrat Syed Shah Mubarak Husain Munemi. At a young age he had become the protector (Hafiz) of the holy Quran. When he was only 10 his father passed away. This great tragedy compelled him to take great responsibilities on his shoulders. He was appointed the successor of the Khanqah Munemia Qamaria on the day of his father's Fatiha-e-Chaharum. In addition to this important responsibility he also had to take care of his three younger brothers who were 7, 5 and 2 years old respectively.

He began the journey of his spiritual education under the patronage of Hazrat Shah Muhammad Qasim Danapuri (the eldest caliph of Aalahazrat Syed Shah Qamaruddin Husain Munemi). He became his *mureed*. Hazrat Shah Qasim Danapuri reverently paid special attention to him as he was his preceptor's son which resulted in his very fast spiritual advancement. Hazrat Shah Qasim Danapuri granted him Ijazah and Khilafah and always felt proud of him.

He was married to the youngest daughter of renowned Sufi saint and author Hazrat Syed Ata Husain Fani Munemi Gayawi. Just one year after his marriage he passed away accidentally at Mohiuddin Nagar in Samastipur district where there were his grandfather, father and many of his disciples on whose invitation he had gone there. This sad incident took place on the 12th of Zilhijjah 1287 Hijri and he was put to grave next to his grandfather's shrine towards its east on the 13th of Zilhijjah.

He spent 14 years of his short span of life of 24 years as Sajjada Nashin and all the young and the old were not only pleased with him but also impressed extraordinarily by his conduct. He is regarded as one of the Sufi saints of the very high standard.

Hazrat Maulana Syed Shah Azizuddin Husain Munemi (1287 - 1340 Hijri / 1870 – 1922 AD)

He was the second son of Hazrat Syed Shah Mubarak Husain Munemi. He was born at Meetanghat, Patna City in 1266 Hijri. He completed his education and training under the supervision of his elder brother.

When he was 21, the incident of sudden and tragic death of his elder brother took place and he was appointed as the 7th successor (Sajjada Nashin) of *Khanqah* Munemia.

His tenure is very important in the history of the *Khanqah* Munemia. Talking about him, famous writer and historian Syed Badrul Hasan writes in "Yaadgar-e-Rozgar":

"The seat and *Khanqah* of Hazrat Munim Pak is situated at Meetanghat. There is a large and ancient mosque which seems to date back to the imperial era. There is Hazrat's grave (mazar) near the premises of the mosque. He was a great saint of the Abul Olaiya order. He is a man of miracles. The writer has not seen the ancient elders but used to hear much of praises of Shah Abul Barakat Saheb and Shah Qamaruddin Saheb. These were the saints from this family. The writer saw Azizuddin Saheb at this seat. He was truly a noble man (Jawan-e-Saaleh) and I saw the dignity of asceticism (Faqeeri) in him. He was a simple, good mannered, kind-hearted, friendly and exhilarative. Earlier this *Khanqah* had ordinary status. Hazrat Shah Azizuddin Saheb shaped it to the present status. (addendum, *Yadgar-e-Rozgar*, page 8-9)

He became a disciple (*mureed*) of Hazrat Syed Shah Muhammad Sajjad Danapuri and obtained Ijazah and Khilafah from him. Though he was his *mureed* and much younger than him, Hazrat Shah Muhammad Sajjad had unprecedented respect for him. During urs ceremony if someone came for kissing the feet (Qadambosi) of Hazrat Shah Muhammad Sajjad Danapuri, he asked him to kiss the feet of Shah Azizuddin Husain Munemi instead of him. He also had the privilege of visiting the holy Makka and Madina and performed Hajj along with his preceptor (Pir-o-Murshid), Hazrat Shah Muhammad Sajjad Danapuri.

During his tenure, he got constructed a magnificent building of the *Khanqah* Munemia in place of the old one. He also got the Jama Masjid of Hazrat Mulla Meetan and the tomb of Hazrat Makhdoom Munim Pak renovated. A large number of his disciples (*mureeds*) are spread all over Bihar. He left for heavenly abode right at the time of Iftar (breaking the fast) on the 3rd. of Ramadhan 1340 Hijri. He left after him only two daughters whom he himself got married to the sons of the preceptor (*pirzadas*) of *Khanqah* Maulanagar (Surajgadha).

His grave is situated near the graves of his grandfather and elder brother in the premises of *Khanqah* Munemia, Patna.

Hazrat Maulana Syed Shah Raziuddin Husain Munemi
(1340 - 1347 Hijri / 1922 – 1928 AD)

He was the youngest son of Hazrat Syed Shah Mubarak Husain Munemi. He was born in 1271 Hijri at Meetanghat, Patna City. He received his education and training under the supervision of his second elder brother Hazrat Syed Shah Azizuddin Husain Munemi.

He became the successor (Sajjada Nashin) of Khanqh-e-Munemia after the death of his elder brother Hazrat Syed Shah Azizuddin Husain Munemi. He was a very soft spoken and kind-hearted man of the Sufi convention. Most often he observed fast and did his work himself.

He was married to the daughter of Hazrat Syed Shah Ali Husain Munemi Danapuri resident of Shah Toli, Danapur. He had two daughters and one son, Hazrat Syed Shah Taqiuddin Husain Munemi, from this wife. After the death of his first wife, her second wife brought forth a son, Syed Shah Azimuddin, and a daughter, Bibi Zaibun Nisa. In 1347 Hijri (AD 1928) he had the attack of stroke. When he recovered a little from the illness and felt better, he got his son Hazrat Syed Shah Taqiuddin Husain Munemi seated in his own place as the Sajjada Nashin. He had a second attack of stroke in 1348 Hijri and he departed his life on the 17th Jamadi-ul-Ukhra 1349 Hijri. Two days before his death he had not only informed about the time of his death but also got his grave dug in his presence.

His sacred grave is next to the eastern wall of the tomb of Hazrat Makhdoom Munim Pak.

Hazrat Maulana Syed Shah Taqiuddin Husain Munemi
(1347 - 1371 Hijri / 1928 – 1952 AD)

He was the eldest son of Hazrat Syed Shah Raziuddin Munemi. He was born in 1295 Hijri at Meetanghat, Patna City. He completed his education and training in the supervision of his uncle and great Sufi, Hazrat Syed Shah Azizuddin Husain Munemi. He worked as a junior court officer (Peshkar) for sometime at Siwan court. When his father had a stroke in AD 1930, he deserted his job, as asked by his father, and took over the charge as 9th Sajjada Nashin of *Khanqah-e-Munemia*.

He had got the privilege of being a disciple (*mureed*) of his uncle Hazrat Syed Shah Azizuddin Husain Munemi. His uncle had granted him Ijazah and Khilafah of all his orders. He loved him very much and often said to him, " Hazrat Munim Pak's seat will flourish and prosper with your children. Besides his uncle, he had also received Ijazah and Khilafah from his father. Apart from Patna, a large number of his disciples were found at Giridih, Siwan, Danapur and Mohiuddin Nagar.

He was married to Bibi Bani Fatima, the daughter of Hazrat Syed Shah Athar Husain Arwali who brought forth four daughters and a son. His son died at the age of 10. He also had an attack of stroke in 1371 Hijri and he appointed his eldest son-in-law and nephew, Hazrat Syed Shah Muhammad Manzoor Munemi, as the Sajjada Nashin of the Khanqah-e-Munemia Qamaria on 11th Rajab 1371 Hijri. Two years after it, he left for the heavenly abode on the 8th of Safar 1373 Hijri.

His grave is situated near that of his preceptor (peer-o-murshid) and uncle. His urs is also organized along with that of Hazrat Syedena Amir Abul Ula Ahrari at Khanqah-e-Munemia on the 8th of Safar every year.

Hazrat Maulana Syed Shah Muhammad Manzoor Munemi
(1371 - 1398 Hijri / 1952 – 1978 AD)

He was born at *Khanqah-e-Munemia*, Ramsagar in Gaya. His father's grandfather (maternal) and renowned Sufi, Hazrat Syed Shah Ata Husain Fani Munemi put his pious tongue into his mouth and offered lots of blessings. Seeing his smiling face, he used to call him Masroor (happy) in place of Manzoor. He completed his education and training under the supervision of his father, Hazrat Syed Shah Muhammad Noor. He was the first person in his family to be admitted to the modern system of education after having received complete Islamic education in accordance with the contemporary curriculum. He passed matriculation with first division from Calcutta University in 1948. While his higher education was in progress he got a job as Kanungo with the Land Acquisition Department of the government of Bihar. In 1398Hijri, when he became the Sajjada Nashin of *Khanqah Munemia*, Meetanghat, he resigned from the government job.

He had the privilege of being a *mureed* of his father in the Chishtiya Munemia order and also received Ijazah and Khilafah of all his orders. His father-in-law cum uncle, Hazrat Syed Shah Taqiuddin Husain Munemi had also granted him Ijazah and Khilafah of all his orders.

He was married to Bibi Zohra, the daughter of Hazrat Syed Shah Taqiuddin Munemi, who gave birth to three sons and seven daughters.

On the 11th of Rajab 1371 Hijri, on the occasion of the 186th urs of Hazrat Makhdoom Munim Pak, his father-in-law cum uncle, Hazrat Syed Shah Taqiuddin Husain, appointed him his successor (Sajjada Nashin) and all the Sufi saints and Sajjada Nashins of various *Khanqah* from far and near places adorned him with turban (dastaar) and expressed their consent. He devoted his 28 years of tenure of Sajjada Nashini to reverence and service of the people. He spent the last 40 years of his life having relinquished the consumption of non vegetarian food (meat, fish, egg, etc.) and not only regularized but also limited his daily meal. He never took more than one or two rotis that too not in presence of anyone. Because of extensive Ibadah and Riyazah (worship and observances), his personality became memoir of great Sufi saints. People from far away places used to come to him to find peace in his company and seek his blessings (dua) and he also used to sit along with them till late at night listening to their

grievances and consoling them. Not a single day passed without someone praising him and expressing his thanks after having got his wishes fulfilled by the grace of his blessing (dua). People observed manifestation of a number of superhuman acts from him whose witnesses are still alive. He departed his life on 5 Rajab 14 Hijri at the age of 105 years.

As desired by him, his grave is situated towards the feet of Aalahazrat Syed Shah Qamaruddin Husain Munemi. His urs is organized every year at *Khanqah* Munemia on the 6th of Rajab together with that of Hazrat Khwaja Gharib Nawaz.

Hazrat Maulana Syed Shah Salimuddin Ahmad Munemi (1398 - 1419 Hijri / 1978 – 1998 AD)

He was the younger son of Hazrat Syed Shah Manzoor Munemi. He received his education and training from many scholars (Ulema) under the supervision of his father. Then he also acquired modern school education. He was the disciple (*mureed*) of his father and had received Ijazah and Khilafah from him.

When his father was leaving for the holy Hajj in AD 1965, he handed over all the responsibility of the *Khanqah* to him. Right from that time he continued the Imamat (leadership) of the Jama Masjid and service of the *Khanqah* till he breathed his last.

Owing to his poor health and weakness, his father appointed him, in front of all, the 11th Sajjada Nashin of Khanqah Munemia Qamaria on the 11th Rajab 1398 Hijri. All the Sufi saints and Sajjada Nashins of other *Khanqahs* who were present there adorned him with turban and expressed their consent.

He was married to the eldest daughter of Hazrat Syed Muhammad Shaukat Muzaffarpuri in AD 1959. She brought forth three sons:

1. Hazrat Syed Shah Shamimuddin Ahmad Munemi
2. Hazrat Syed Shah Shahab Ahmad Munemi
3. Hazrat Syed Shah Shakil Azimi Munemi

He passed away at the age of 63 years on 27th Rabi-ul-Awwal 1419 Hijri.

He was born on the first night of the month (*Chaand Raat*). So he was called as Chaand and gradually his face seemed to be glowing like moon. So whoever saw him was greatly impressed by the glow, radiance and glory of his face. He devoted his life to the service of mankind from 1965 to his death. Hundreds of people from all the religions and faith came to him for his blessing (dua) and returned satisfied. His behaviour was very polite and pleasing. Half of the sufferings of the afflicted used to be relieved just by talking to him. He made successful attempts to get some plots of land belonging to the *Khanqah* extended to its west and north freed from the custody of encroachers. Some disputes were taken to the court and all the decisions were in favour of the *Khanqah*. It was his tenure when some plots of land were freed after over 50 years of illegal custody and

kahanqah got back its embezzled property. During his tenure important construction work took place in *khanqah* and the Dargah Sharif was also beautified.

He led the prayers (*namaz*) of 5 times everyday and that of Friday (Juma) and also delivered *Khutba* (Sermon) on Fridays continuously for forty years. Whatever was uttered by him used to prove true in near or late future. He gave clear clues about his death but people could not understand. Finally when he passed away, the secret of his high spiritual level and his being a Sufi of high standard was revealed.

During his tenure, a monthly Urdu magazine, "Al-Mun'im" continued to be published by the *Khanqah* for four years.

On the 1st. of Rabi-al-Sani 1419 Hijri / 25 July 1998, on the occasion of his Fatiha-e-Chaharum, his eldest son, *mureed* and caliph (khalifah), **Hazrat Syed Shah Shamimuddin Ahmad Munemi** was appointed as the **12th Sajjada Nashin** of *Khanqah-e-Munemia*.

Sacred Relics (*Tabarrukat*) of Khanqah-e-Munemia

The following relics (*tabarrukat*) are preserved here and displayed as per the tradition on their respective dates and time:

1. The holy hair (*Mou-e-Mubarak*) of the Prophet (*Nabi-e-Pak*) Hazrat Muhammad *Sallal Lahu Alaihi Wa Sallam*
2. Footprint of the Prophet (*Nabi-e-Pak*) Hazrat Muhammad *Sallal Lahu Alaihi Wa Sallam*
3. The holy cap of Hazrat Imam Ali Musa Raza
4. The sacred robe (*Khirqa*) of Hazrat Ghaus-ul- Aazam, Shaikh Abdul Qadir Jilani
5. Girdle (*kamarband*) of Hazrat Ghaus-ul- Aazam, Shaikh Abdul Qadir, with *billori ghundi*.
6. Leather footwear of Hazrat Ghaus-ul- Aazam, Shaikh Abdul Qadir Jilani
7. Robe (*khirqa*) of Hazrat Syed Shah Abdul Mannan Qadri
8. Cap (*topi*) of Hazrat Syed Shah Abdul Mannan Qadri
9. The sacred cap of Hazrat Makhdoom Munim Pak
10. Pushtkhara of Hazrat Makhdoom Munim Pak
11. Cap of Hazrat Syed Shah Ghulam Husain Danapuri
12. Cap of Hazrat Syed Shah Shamsuddin Husain Danapuri
13. Robe (*khirqa*) of Aalahazrat Syed Shah Qamaruddin Husain
14. Cap of Aalahazrat Syed Shah Qamaruddin Husain
15. *Tasbeeh* of Aalahazrat Syed Shah Qamaruddin Husain
16. Clog (*khadau*) of Aalahazrat Syed Shah Qamaruddin Husain Munemi
17. Shawl of Hazrat Hakim Shah Farhatullah Karimchaki
18. Cap of Hazrat Khwaja Syed Shah Abul Barakat
19. Robe (*khirqa*) of Hazrat Diwan Syed Abu Sayeed Jafar Muhammad Qadri
20. *Tasbeeh* of Hazrat Diwan Syed Abu Sayeed Jafar Muhammad
21. Cap of Hazrat Diwan syed Khaliluddin
22. Robe (*Khirqa*) of Hazrat Syed Shah Mubarak Husain Munemi
23. Cap of Hazrat Syed Shah Mubarak Husain
24. *Tasbeeh* of Hazrat Syed Shah Azizuddin Husain Munemi
25. *Tasbeeh* of Hazrat Syed Shah Raziuddin Husain Munemi, etc.

Serial numbers 4 to 6, the relics of Hazrat Ghaus-ul-Aazam (robe,girdle, footwear) are associated with maternal ancestors of Aalahazrat Syed Shah Qamaruddin Husain Munemi. His maternal grandfather Hazrat Syed Shah Abdul Mannan Qadri had brought these relics from Delhi to Patna. He had predicted about his grandson, Aalahazrat, before his birth that he would be a great Sufi and his successor.

Like his father, Hazrat Syed Shah Abdul Qadir, Aalahazrat's maternal uncle (*mamu*), had written a will about his nephew and died unmarried. After him, Aalahazrat's father, Hazrat Syed Shah Shamsuddin Danapuri became the Sajjada Nashin of his *khanqah* and caretaker of these relics. In 1240 Hijri when the *khanqah* of Mughalpura, Patna City, collapsed, he shifted these relics from Mughalpura to Danapur and kept them on the first floor of his ancestral house at Shah Toli, Danapur and he also started living there. As per the tradition followed by his ancestors he displayed these relics on 10-11 Rabi-us-sani and organized the urs of Hazrat Ghausul Aazam. After him, his son Aalahazrat Syed Shah Qamaruddin Husain and his grandson Hazrat Syed Shah Mubarak Husain continued this tradition. At the time of the death of Hazrat Syed Shah Mubarak Husain, all the four of his sons were minor and they resided both at Danapur and Meetanghat. Every year they unlocked the door on the occasion of the urs, displayed them and put them back in the room and locked. All the Sajjada Nashins of Khanqah-e-Munemia are following this tradition from generation to generation.

**The annual program of *Urs*
performed at
Khanqah Munemia**

1. 12th Rabi-ul-Awwal:

Urs-e-Mubarak of Sarkar-e- Do Aalam Hazrat Muhammad ^{SAW}

2. 10-11 Rabi-us-Sani:

Urs and Display of relics (ziyarat of tabarrukat) of Hazrat Ghaus-ul-Aazam, organized at Shah Toli, Danapur

3. 6th Rajab:

Urs of Hazrat Khwaja Gharib Nawaz

4. 8th Safar:

Urs of Hazrat Syedena Shah Amir Abul Ula Ahrari

5. 11-12 Rajab:

Urs of Hazrat Makhdoom Shah Muhammad Munim Pak

6. 19-20 Shaban:

Urs of Aalahazrat Syed Shah Qamaruddin HusainMunemi

7. 12th Zilhijja:

Urs of Hazrat Syed Shah Mubarak Husain Danapuri and Syed Shah Moniruddin Husain Munemi

8. 3rd. Ramadhan:

Urs of Hazrat Syed Shah Azizuddin Husain Munemi

9. 17th Jamadi-us-Sani:

Urs of Hazrat Syed Shah Raziuddin Husain Munemi

10. 27th Rabi-ul-Awwal:

Urs of Hazrat Syed Shah Salimuddin Ahmad Munemi.

Khanqah-e-Munemia Qamaria: Few dimensions

For almost three hundred years this Khanqah, is always open as a centre of faith, healing and service for destitute, distressed, ailing persons and disappointed ones. Every day one can see a good number of such people of all religion; sect, community, caste, colour and creed watching its door to be opened before the advent of sun. Hundreds of people including male and female, young and old, rich and poor, illiterate and educated visit with their belief and conviction that they will get their longings fulfill with the divine blessings of this sacred place. Each and every day the *Sajjadanashin* or his authorised representative ensures his presence to entertain the sufferings of visitors. Name, address and ailment of every visitor is duly documented and special prayer is offered for their betterment. Since centuries such grief sharing is a regular exercise of the *Sajjadanashin* of this khanqah. People do come and return with a great satisfaction, hope and trust of good results. Everyone is being treated here on an equal level without considering his social or financial status. Since dawn to dusk one can easily observe this entire campus as an island of peace, humanity, co-existence and brotherhood, a campus free from all type of bias, hatred and prejudice. Khanqah Munemia is a unique example of National as well as religious integration. In this materialistic age of selfish attitude, it is an example of selfless service to create and promote harmony at all levels of our society.

Khanqah-e-Munemia Qumaria has reached its new dimensions of success under the patronage and supervision of its 12th and present Sajjada Nashin. This *khanqah* has been a centre of faith for all sections of the society from the beginning. Its renewal and modernization made it more popular among people and distinct among all other *khanqahs*. The indispensable and important work of renovation of the basement of the Jama Masjid Mulla Meetan in the premises of the *khanqah* has been completed.

Now with the increasing number of namazis this basement gets completely filled up every Friday and the devotees who come here everyday are able to see this sacred place and obtain peace by meditating here for sometime.

The construction of the *Dargah* (tomb) of Hazrat Makhdoom Munim Pak is the other important work. Owing to the large number of visitors on daily basis and huge gathering on special occasions the renovation of Hazrat's tomb had become very important. Paying attention to this

requirement a magnificent tomb with dome (*gumbad*) was constructed in place of the old one. In its construction it was considered to provide all the facilities in the light of the heavy crowd on various occasions so that each devotee can visit the shrine from any direction and perform dua. The experienced and expert artisans from Kota, Rajasthan have performed construction and renovation of the tomb in such a way that the viewer is spellbound at the first sight itself. The Arabic and Persian text and verses written at proper places all the four sides provide ample opportunity to the viewers to open up not only the external eyes but also the internal ones.

The library of Khanqah-e-Munemia

A valuable library is also situated in the premises of the *Khanqah-e-Munemia*, Meetanghat. This library exists here from the foundation of the *khanqah* in 1162 Hijri and inclusion of valuable books has taken place here during the tenure of each Sajjada Nashin. There are hundreds of handwritten books and documents available in the manuscript division of this library. The memorial manuscripts of Hazrat Makhdoom Munim Pak and his ancestor Sufi saints are preserved here safely.

In the department of the published work of this library there are over 27000 printed and published books and magazines. Books on different subjects ranging from theology and jurisprudence to different sciences and languages are available in this library for the readers. All the text books, supplementary books and magazines for the use of the +2 level students and for those appearing at various competitive examinations have been made available here since 2013 by IMEFNA which directly benefits students of all categories.

When the present Chief Minister of Bihar made an attempt to implement his plan of all round development of the state he paid special attention to the Sufi dargahs and *khanqahs*. When he came to Khanqah-e-Munemia for the first time to visit the *khanqah* and pay his tributes, he was highly influenced and pleased to see the ancient manuscripts at the library of *Khanqah-e-Munemia*. That time the old buildings of the library and the *khanqah* stood in front of him awaiting renovation. He requested the present Sajjada Nashin and sought his permission to get the renovation completed. As a result the magnificent double storey building of the library is ready and equipped with the required facilities and convenience for its users.

Because of its architecture, the building of the *khanqah* is also unique. There is a central hall of 20x40 ft dimensions in the middle of the building, which is surrounded by room on all four sides. The verandahs are designed in such a way that one can enter the central hall from any room. If somebody walks from one room to other room, he can move around the central hall. All the doors are facing to one another. The present Chief Minister of Bihar, Mr. Nitish Kumar, has also got this 150 year old building renovated. This building has now become comfortable for the visitors and devotees.

With a view to provide convenience to daily devotees, both male and female, the tourism department has decided to construct guest houses for the male and the female under Sufi circuit project, its foundation laying has been done by the Chief Minister and construction is going on. It is hoped that this will provide convenience and comfort to both Indian and foreign visitors.

SILSILAH

Society for Intellectual Latitude of Self-conscious Interactive Literary Approach to Humanity (**SILSILAH**), a non governmental organization has been functioning for the social upliftment of the people from the premises of the Khanqah-e-Munemia for the last 12 years. This organization provides educational facilities to the socially and economically backward students and brings them to the mainstream. Health camps, essay competitions, motivational and career related workshops are also organized on different occasions under the aegis of "Silsilah". It also played a vital role in the Programme of Polio eradication.

Munemia Educational Welfare Trust (MEWT)

has been functional since 2012. It runs a madrasa named 'Jamia Munemia' and conducts other useful welfare activities.

Jamia Munemia

When Hazrat Makhdoom Munim Pak returned from Delhi to Patna and established a *Khanqah* at Meetanghat, Patna City, he was eighty years old. At that age also he used to provide education and training to the aspirants of higher education. The sequence of imparting education continued till Aalahazrat Syed Shah Qamaruddin Husain Munemi. After him it could not be maintained properly. With a view to providing education from primary standard to Fazilah (Post Graduation), a madrasa namely "Jamia Munemia" was founded in

2012. Thus the sequence of imparting education that was initiated by Makhdoom Munim Pak has been restarted now. In four years of its establishment about 250 students reside and study here in classes from the beginning to higher level as well as in Hifz and Qirat classes. The proper management of the hostel of Jamia Munemia is worth seeing. The kitchen as well as the dining hall are hygienic and are managed in a very orderly way.

Makhdoom Munim Pak National Research and Study Centre for Sufism and Comparative Religion

The contribution of Sufis in the Ganga-Jamuni culture and national unity of India is very important. They irrigated the mankind and encouraged languages and speeches. They speak the language of love, do the work of service but there is no proper arrangement, probably the world over, to study and teach their philosophy and Sufism as a faculty. Even if Sufism is taught somewhere, it is taught partially as a part of some subject or as an optional subject. The study of comparative religion also has the same fate. The present Sajjada Nashin of Khanqah-e-Munemia dreamed to change this arrangement. The honorable Chief Minister of Bihar, Mr Nitish Kumar, took important and historic steps to give this dream a concrete shape and laid the foundation stone of this national institution on 26th December 2013. This will be the only institution of its kind where Sufism will be taught as a faculty and students will be able to get the degree of graduation and post graduation and continue further research.

It is hoped that the government will grant formal approval for the study and teaching of Sufism and Comparative Religion by the time the construction of building is over.

Hazrat Makhdoom MunimPak Industrial Training Institute

Munemia Educational Welfare Trust (MEWT) decided to establish ITI in order to brighten the future of the children of the poor people like daily workers and small traders etc.

For this important purpose an eight katha plot of land at Ashok Rajpath has been taken on rent from Muhammadi Jan Waqf State, Patna City and efforts are on to start Makhdoom Munim Pak Industrial Training Institute there very soon.

We hope that this institution will also receive approval from the government.

Books published from Khanqah-e-Munemia

Khanqah-e-Munemia has published many books in past few years:

Fayez-ul-Barakat:

It is a brief collection of the discourses compiled in Persian language. Aalahazrat Syed Shah Qamaruddin Husain Munemi has compiled the discourses of his preceptor (pir-o-murshid) Hazrat Syed Shah Abul Barakat. The present Sajjada Nashin has got its Urdu translation with Persian text published in the year 2000.

Akhbar-ul-Auliya:

Based on the lives of Hazrat Makhdoom Munim Pak and the saints of his Sufi order, Qazi Muhammad Ismail Qadimi wrote this book in Persian 150 years ago. The present Sajjada Nashin translated it into Urdu and *Khanqah* Munemia published in year 2006.

Auraad – e – Sharafi (Urdu):

This important collection of *auraad* was made by Hazrat Makhdoom-e-Jahan Shaykh Sharafuddin Ahmad Yahya Maneri for his mother to exercise her prayers properly. For the first time Khanqah Munemia brought a pocket size edition of its Urdu translation in the year 2006 which includes translation of Arabic text as well. The translation is made by the present *sajjadanashin* Hazrat Syed Shah Shamimuddin Ahmad Munemi who added it with a valuable foreword.

Auraad – e – Sharafi (Hindi):

This is the Hindi version of Auraad-e-sharafi published in the year 2007 to fulfil the demand of Hindi knowing readers.

Asrar-e-Qamaria:

The sermons and discourses of the renowned Sufi Aalahazrat Syed Shah Qamaruddin Husain Munemi were collected almost 200 years ago by his caliph Hazrat Syed Shah Ata Husain Fani Munemi. *Khanqah* Munemia got the privilege of publishing for the first time its Urdu translation in the year 2013.

Maktubat-e-Hasania:

Hazrat Makhdoom Munim Pak's famous caliph, Hazrat Shah Hasan Ali Munemi used to impart education and training through letters to those of his disciples who could not personally appear before him in the daily sermons. Khanqah Munemia, Patna City is privileged to have published this collection of 128 Persian letters for the first time, translated in Urdu, in the year 2014.

Khanqah Munemia : Ek Parichay

This introductory book of Md. Asif Ahmad was published in Hindi in the year 2014 which provides a vivid description of the said *Khanqah*. This book in your hands is the English translation of it.

Tajwid-ul-Mukhtar ma Izhar-ul-Ash'aar:

Reading the holy Quran with appropriate pronunciation is known as Qirat and the science that deals with it is called 'Tajwid'. This book is the first poetic version on this subject in Urdu language. It makes easy for the students to learn the grammar of this subject and methods of pronunciation by memorizing verses instead of prose. This book has been released on the occasion of the 250th Urs in the year 2014. The author of this book, Qari Suleman Rajmahli, is a poet and teacher at Jamia Munemia.

The chain of successorship (Sajjada Nashini)
at Khanqah-e-Munemia Qamaria from
Ghaus-ul- Aazam Hazrat Bade Peer^{RA}

Ghaus-ul-Aazam Syedena Mohiuddin Shaikh Abdul Qadir Jilani ^{RA}

1. Hazrat Syed Saifuddin Abdul Wahab Qadri
2. Hazrat Syed Safiuddin Sufi Qadri
3. Hazrat Syed Ahmad Qadri
4. Hazrat Syed Masood Qadri
5. Hazrat Syed Ali Qadri
6. Hazrat Syed Meer Qadri
7. Hazrat Syed Shamsuddin Qadri
8. Hazrat Syed Muhammad Ghaus Uchi Qadri
9. Hazrat Syed Abdul Qadir (Second) Qadri
10. Hazrat Syed Abdur Razzaque Qadri
11. Hazrat Syed Hamid Qadri
12. Hazrat Syed Jamaluddin Musa Qadri
12. Hazrat Syed Jamaluddin Musa Qadri
13. Hazrat Syed Yahya Qadri
14. Hazrat Syed Daud Qadri
15. Hazrat Syed Ahmad Kabeer Qadri
16. Hazrat Syed Muzaffar Husain Qadri Dehlvi
17. Hazrat Syed Abdul Mannan Qadri
18. Hazrat Syed Abdul Qadir (Third) Qadri
19. Hazrat Syed Shamsuddin Husain Qadri Danapuri
20. Aalahazarat Syed Shah Qamaruddin Husain Qadri Munemi
21. Hazrat Syed Mubarak Husain Qadri Munemi
22. Hazrat Syed Moneeruddin Qadri Munemi
23. Hazrat Syed Azizuddin Qadri Munemi
24. Hazrat Syed Raziuddin Qadri Munemi
25. Hazrat Syed Taqiuddin Qadri Munemi
26. Hazrat Syed Muhammad Manzoor Qadri Munemi
27. Hazrat Syed Salimuddin Qadri Munemi
28. Hazrat Syed Shah Shamimuddin Ahmad Qadri Munemi
— (The present Sajjada Nashin)

The relics (*Tabarrukat*) of Hazrat Ghausul Aazam are kept at the ancient paternal house at Shah Toli, Danapur have come to the present Sajjada Nashin by being transferred from one generation to the other through the listed personalities.

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6. Kaifiyat-ul Arefeen	Shah Ata Husain Fani
7. Kanzul Ansab	Shah Ata Husain Fani
8. Makhzanul Ansab	Karimuddin Bihari
9. Mir'atul Kaunain	Ghulam Nabi
10. Nazre Mahboob	Shah Mohammad Akbar Danapuri
11. Nejat-E-Qasim	Shah Mohammad Qasim Danapuri
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14. Taleef-e-Muhammadi (Manus.)	Mohammad Ali Khan Ansari
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17. Tazkeratus Saleheen	Haseebullah Emadi
18. Tazkiratul Keram	Shah Kabeer Danapuri
19. Yadgar-e-Rozgar	Syed Badrul Hasan

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